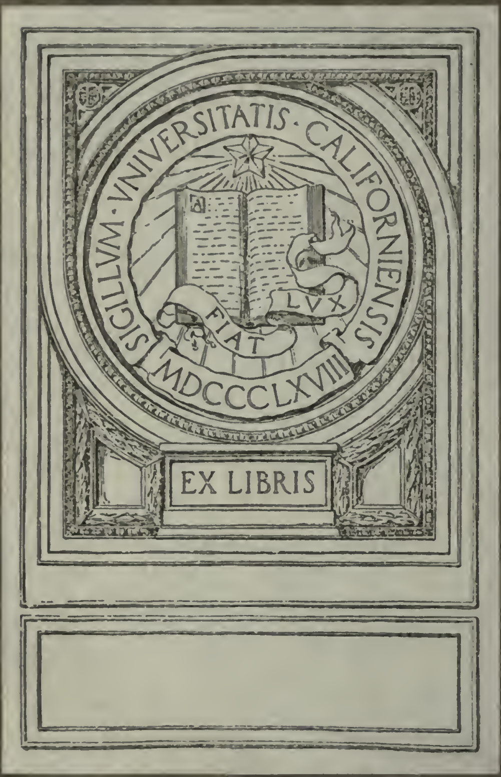

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THE CHURCH OF ROME:

A VIEW

OF THE

PECULIAR DOCTRINES,

DISCIPLINE, AND ECCLESIASTICAL POLITY

[illegible]

OF

THE ROMAN CATHOLIC CHURCH.

BY THE REV. T. L. O'DONNOGHUE, A.M.

[illegible]

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[illegible]

LONDON:

LONGMAN, REES, ORME, BROWN, AND GREEN.

1830.

Peculiar Doctrines of

UNIV. OF

THE CHURCH OF ROME:

A VIEW

OF THE

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PECULIAR DOCTRINES,

RELIGIOUS WORSHIP, ECCLESIASTICAL POLITY,

AND

CEREMONIAL OBSERVANCES,

OF

THE ROMAN CATHOLIC CHURCH.

BY THE REV. H. C. O'DONNOGHUE, A.M.

> "That Man of Sin * * * * the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing that he is God."—2 *Thess.* xi. 3, 4.

> "It is, perhaps, impossible in the very nature of things, that such another scheme as Popery could be invented. It is, in truth, the *mystery of iniquity*, that it should be able to work itself into the simple, grand, sublime, holy institution of Christianity, and so to interweave its abominations with the truth, as to occupy the strongest passions, and strongest understandings. Popery was the master-piece of Satan. I believe him utterly incapable of such another contrivance. It was a systematic and infallible plan for forming manacles and mufflers for the human mind. It was a well laid design to render Christianity contemptible, by the abuse of its principles and institutions. It was formed to overwhelm, to enchant, to sit *as the great whore making the earth drunk with her fornications*."—*Cecil.*

> "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—*Rev.* xviii. 4.

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TO

THE RIGHT HONORABLE THE PRESIDENT;

THE RIGHT HONORABLE, RIGHT REVEREND, AND OTHERS,

THE VICE-PRESIDENTS;

THE TREASURER, AND SECRETARIES

OF THE

BRITISH REFORMATION SOCIETY,

THE FOLLOWING PAGES

ARE MOST RESPECTFULLY AND CORDIALLY DEDICATED,

BY THEIR MOST FAITHFUL

AND OBEDIENT SERVANT,

H. C. O'DONNOGHUE.

26, Devonshire Street, Bloomsbury,
Jan. 1, 1830.

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PREFACE.

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What is Popery? is a question which has, of late, been more frequently asked than accurately answered. The friends and opponents of this system have each, in turn, offered their reply; but with so little satisfaction to the unprejudiced enquirer, that no apology, it is presumed, is necessary for this further attempt to place the merits of the Question fairly and impartially before the Public; especially at a period when the excitement which the recent Parliamentary Discussion of the Catholic Question first originated, is so ably, nobly, and piously sustained by the labors of the *British Reformation Society;* a society which seeks to recal to the Protestants of Britain those purer and better periods of England's History, when the Abominations of the "Man of Sin," were not only accurately known in all their atrocity; but ably combated by the most profound learning, the most splendid talents, and the most fervent and solid piety. But on this subject, however interesting, the author must forbear, whilst he offers to his Readers the following outline of the origin and design of the work, which now solicits their candid and favorable attention.

Having, for many years, directed his attention to the points at issue between the Church of Rome, and the Reformed Churches of Germany, and of Britain, the author has often had occasion to lament the want of an *accurate*, *authentic*, and *authoritative* statement of the matter of Controversy. The "Confessions" of the Continental Churches; and the Articles, Liturgy, and Homilies of our own, leave nothing to be desired as to one side of the question; but the Church of Rome has no similar abstract to present. The "Apostolical and Ecclesiastical Traditions, with the rest of the Constitutions, and Observations of the said Church;" as embodied in the DECREES and CANONS of her EIGHTEEN GENERAL COUNCILS, and in the multitude of her PONTIFICAL BULLS,—*all and each of which, as thus delivered, defined, and declared, are binding on the faith and conscience of every individual member of that Church, under the most solemn obligation,*—occupy in extent nearly TWENTY FOLIO VOLUMES; and these in a language totally unintelligible to a vast majority of her own people, as well as to the world generally.

It is true we have Catechisms and Explanations in abundance; but of these it is enough to say, that, whilst they exhibit the opinions of their respective writers, and are well calculated to modify, extenuate, and explain away some of the more obnoxious tenets of Popery, they are still wanting *in authority*. It has often happened, that the statements of these individuals, however respectable and worthy, have been mistaken for those of "THE CHURCH;" than which nothing can be more erroneous, or mischievous. It is the asserted INFALLIBILITY of the Roman Church which renders HER OWN exhibition of doctrine so important and alone satisfactory. "All other opinions," says MR. BUTLER, "though they be the opinions of the most respectable writers; though they be the opinions of the Fathers of the Church; still they are but matters of opinion, and not Articles of Faith."

Aware of the improved spirit of the age, and the advance of knowledge among the great mass of mankind, by which the rights of conscience and of private judgment have become better understood, and the conformity of opinions to the only standard of Divine truth better ascertained, modern Roman Divines, especially those of France and England, have, in the exercise of a wise policy, forborne altogether the statement of the more obnoxious tenets of their Church, whilst some are but feebly vindicated, and others most cautiously explained.

To ascertain, beyond possibility of doubt or question, the real, naked, undisguised DOCTRINES of the Church of Rome, apart from the glosses and apologetical explanations of her advocates, the Author, in obedience to her own injunctions, has sought them in the Bulls of her Popes, and the Decrees of her Councils, especially the "Most Holy" one of TRENT: and, for assuring the Reader of the fidelity of his extracts, reference is perpetually made to the particular Canon, Council, and Bull, from whence they are taken. Such a process seems wholly unobjectionable; and cannot fail to protect him from the suspicion of misrepresenting those opinions from which he could not but conscientiously dissent. The result of this enquiry is now offered to the Public, in the conviction that these pages contain a fair, unprejudiced, and authoritative statement of that "Faith out of which none can," in the judgment of the Romanist, "be saved, and which he promises, vows, and swears to retain, whole and entire, to his life's end." These doctrines are not merely speculative, or matters of doubtful disputation, on which wise and good men may differ in the spirit of charity; nor questions which affect only the letter of the word of God. On the contrary, they relate to what is supremely important,—the justification of man in the sight of God; involving, in their acceptance or rejection, the honour and glory of God in the salvation of the world. Are these doctrines, we ought seriously to enquire, according to godliness? Are they sanctioned by "the law and the testimony" of God? And, on what authority are they offered to our belief, as necessary to salvation? To assist in the prosecution of such enquiries, the Author has subjoined to the Doctrinal Statements of the Church of Rome, various remarks and observations, in which he has fully shown how lamentably they differ from the decisions of the word of God; and he has, moreover, strengthened his own opinions by those of the Church of England, and of many pious writers, whose sentiments and language he has interwoven with his own. If right principles be the foundation of a holy life, and if the affections of the heart be influenced by the decisions of the judgment; the design of the Author cannot be unimportant or unnecessary at the present moment, when a spurious liberality would induce us to believe that bigots alone regard opinions and modes of faith, in opposition to that infallible testimony which declares, that "WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD."

The Second Portion of this volume, which the Author commends, without comment, to the Reader's attention, will, with the History of the Church and Court of Rome, now in the Press, complete what may be termed a full, as well as accurate, view of the Papal System; such as, the Author believes, cannot be elsewhere found within the same limits.

Melancholy, indeed, is the reality of that religion, which, even in description, excites our alternate regret and abhorrence; which kindles feelings of indignation at its daring triumphs over reason and common sense, whilst it awakens the deepest commiseration and sorrow that so many immortal souls, the subjects of its tyranny, should thus be led captive by Satan at his will. Surely of such a monstrous system of fraud, ignorance, impiety, and imposition, no man, in the exercise of unprejudiced reason, can doubt the origin; this is not a religion which ever came down from heaven; it emanates, manifestly and solely, from the "FATHER OF LIES." Its deluded votaries, in this transcript of their faith and discipline, must surely perceive that, amidst all their parade, pomp, and will-worship, they are, at last, to be classed among those of whom it is said, "Ye worship ye know not what."

In these pages, the apologists of Papists may learn whether Popery is an evil; whether it has undergone any change in its spirit, since the days of Cranmer and Luther; whether it has yielded to the better knowledge of a more enlightened age; whether, casting off the mental shackles of ignorance and superstition, it has gone forth in the freshness and beauty of an emancipated mind; whether, in fact, awakening from its long night of darkness, it has, at length, addressed itself to the great and mighty purpose of rousing a slumbering world, long dead in trespasses and sins, to the "LIFE OF RIGHTEOUSNESS;" directing its hope and faith from every refuge of lies, to repose themselves entirely and exclusively, on the FREE GRACE OF GOD, as displayed and exercised towards a guilty, apostate, and condemned race, in the person and atonement of the LORD JESUS CHRIST. Alas! however reluctantly the confession be made, the interests of truth demand the acknowledgement, that, in none of these things, has the Pope, or his Church, manifested the spirit of

Christ; in nothing have they shown that "old things have passed away." The heart of the truly pious will not only mourn over such details, but will ardently desire, and cordially assist, in hastening forward that glorious æra, when the darkness of ignorance shall be superseded by the light of TRUTH; and the GLORIOUS GOSPEL OF THE BLESSED GOD shall for ever chase away the mists of error and superstition.

Some apology, the Author feels to be due to the public for the imperfection of the present Volume, whose progress through the press has been attended by many unforseen and distressing circumstances; insomuch, that its publication would have been suspended, or, even altogether abandoned, had not every necessary arrangement been previously made, and the printing been actually commenced, before their occurrence.

To the peculiar nature of these circumstances, it is not necessary further to allude, than to state, in order to bespeak the Reader's indulgence, that, whatever is painful in bodily affliction, mental disquietude, domestic calamity, and disappointed hopes, has frequently and unitedly compelled him to lay down his pen, in the almost utter hopelessness of ever resuming it. Some of these sufferings have been mercifully alleviated, or removed; but there are sorrows which no time can heal,—griefs, which nothing but Omnipotence can solace,—and woes, which nothing but the grave can terminate. Beyond the limits of this world, however, the glorious Gospel of the blessed God, points to unfading joys, satisfying delights, and unalloyed pleasures, —to regions of bliss, where neither sin nor sorrow dwells,—where no tear flows, and no anxiety is felt,—where the heart is never bowed down by care, nor the affections wounded by disappointment,—where the consciousness of guilt inflicts no pang, excites no apprehension, and extorts no tear,—where the happy family experiences no bereavement, and separated friends are for ever united,—where the wearied spirit, no longer burdened by sin, and oppressed by sorrow, weeps no more. Supported, in some measure, by such consoling prospects, the Author has persevered in his undertaking, amidst many discouraging, and, apparently, adverse circumstances. Such as it is, together with its kindred publications,* the labor of many a painful hour, and the subject of many an anxious prayer, he now commends it to the candor of his Readers, and to the blessing of that God, whose glory it is principally designed to further.

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* The History of the Church of Rome, in Two Volumes, 8vo., now far advanced at the press, but the publication of which unavoidable and unforeseen circumstances will retard, for a few weeks beyond the period at first announced; and the History of the Reformation in England and Germany, in One Volume, 8vo.. also in the Press.

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UNIV. OF CALIFORNIA

THE
PECULIAR DOCTRINES
OF
THE CHURCH OF ROME.

"No Doctrine is to be received as an Article of Faith, unless delivered by Divine Revelation, and propounded by the Roman Catholic Church as a revealed Article of Faith. All other opinions, though they be the opinions of the most respectable writers; though they be the opinions of the Fathers of the Church; still they are but matters of opinion, and a Catholic may disbelieve them without ceasing to be a Catholic."—

BUTLER.

SUMMARY OF THE ROMAN CATHOLIC FAITH; BY PIUS IV.

The Bull of PIUS IV. by Divine Providence, Pope, relative to the form of oath of the profession of the faith.

"PIUS, Bishop, the servant of the servants of God, for the perpetual remembrance of the deed. The Office of our Apostolical Ministry enjoins us, promptly to execute these decisions of the Holy Fathers with which the Almighty God has, for the good of his Church, inspired them, &c. Whereas, therefore, by the decree of the Council of Trent, all pastors who shall henceforth be placed over cathedrals and principal churches and their dependencies, or who, entrusted with the care of souls, are provided for, must be obliged to make public profession of the orthodox faith, and to promise, and swear, that they will continue obedient to the Church of Rome; We, desirous that all this should be diligently attended to, by all so entrusted, in what department soever, whether in monasteries, convents, houses, and such like places, whether called regular, military, or by what name soever, and that the profession of the same faith may be uniformly exhibited to all, and one only and certain form of it might be made known to all men, and published in every nation, by those, whom, under the prescribed penalties it concerns, do strictly command, by our Apostolic authority, that the following aforesaid profession of faith, be solemnly made, according to this form only; viz.

"Ego, I. N. firma fide credo, &c. I, I. N. firmly believe, and profess, all, and every thing, contained in this Creed, which the Holy Roman Church useth." *Then follows the Nicene Creed, after which are the Twelve new Articles of the Trent Creed, as follow:—*

"1. I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, with the rest of the constitutions and observations of the said Church.

"2. I also receive the Holy Scriptures according to that sense which the holy mother Church (to whom it belongs to judge of the true sense and interpretation of the Holy Scripture) did, and doth still hold, nor will I ever take and interpret it otherwise than according to the unanimous consent of the fathers. (1.)

"3. I do also profess that there are truly and properly seven sacraments of the new law, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind (although all the sacraments are not necessary to every person,) viz. Baptism, Confirmation, the Lord's supper, Penance, Extreme Unction, Orders and Matrimony; all which do confer grace: and whereof Baptism, Confirmation, and Orders, cannot be repeated without sacrilege. I do also receive and admit, all the received and approved rites of the Catholic Church, in the solemn administration of the aforesaid sacraments.

"4. All, and every thing, which was declared and defined about original sin, and justification, by the most holy Council of Trent, I embrace and receive.

"5. I do profess, also, that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the quick and the dead, and that in the most Holy Sacrament of the Eucharist, there is, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and that there is a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the Catholic Church calls Transubstantiation.

"6. I do also confess, that under either kind or species only, whole and entire Christ, and the true Sacrament is received.

"7. I stedfastly believe there is a Purgatory, and that the souls detained therein are helped by the prayers of the faithful.

"8. I also believe that the saints who reign with Christ, are to be worshipped and prayed to, and that they do pray to God for us; and that their relics are to be venerated.

"9. I most firmly assert, that the images of Christ and the Mother of God, who was always a virgin, are to be had, and retained, and that due honor and worship is to be given to them.

"10. I do also affirm, that the power of Indulgences was left by Christ to his Church, and that the use of them is very helpful to christian people.

"11. I acknowledge the Holy Catholic, and Apostolic Roman Church to be the mother and mistress of all churches; and I promise and swear true obedience to the Pope of Rome, who is the successor of Saint Peter, the Prince of the Apostles, and Vicar of Jesus Christ. (2.)

"12. I also, without doubt, receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and especially by the most holy Council of Trent; and all things contrary to them, with all heresies, condemned, rejected, and cursed by the Church, I likewise condemn, reject, and curse. (3.)

"This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I, I. N. promise, vow, and swear, to retain, with God's assistance, whole and entire to my latest breath, and to procure to the extent of my power, that all my subjects, or those who, by virtue of my office, may be under my care, shall hold, teach, and preach the same.

"Our pleasure is that these our present letters be read, according to custom, in our Apostolical Chancery; and that they may the more effectually be obeyed, that they be transcribed and printed, nor let any man dare to contravene this expression of our will and authority, under penalty of the indignation of the Almighty God, and of His blessed Apostles St. Peter and St. Paul.

"Given at Rome in the year 1564, and in the fifth year of our Pontificate."

OBSERVATIONS.

(1.) By the 1st Article, Traditions, and Papal Decrees must be "stedfastly admitted and embraced" too; but by the second, the Holy Scripture is coldly "to be received," and not embraced, and even that under most severe and cautious restrictions. From the decree in Sess. IV. Conc. Trident. it is obvious that their dread of the Sacred Volume cannot be concealed. See under Article *Rule of Faith.*

Bellarmine De Verb. Dei. Lib. IV. c. 2. describes the kinds of TRADITION recognised by the Roman Church. The first he calls *divine Tradition;* which relates the doctrines delivered to the Apostles, by Christ himself, but which, though taught also by the Apostles, were left by them unrecorded. The second kind are *Apostolical Traditions;* which relate to Doctrines, likewise taught by the Apostles, and likewise left unrecorded; yet so far differing from the former kind, that the Apostles received them not from the personal instructions of Christ, but from the dictates of the Holy Spirit. Now, Doctrines taught by the Apostles, whether originally received from Christ himself, or afterwards suggested to them by the Holy Spirit, were, in either case, doctrines *Apostolical;* and hence the term 'Apostolical,' though used as an epithet descriptive of the *second* kind, is frequently applied also to Tradition of the *first* kind. On the other hand, the term '*divine,*' though used as a term descriptive of the first kind, is applied also to Tradition of the second kind. For doctrines, suggested to the Apostles by the Holy Spirit, were no less divine than the doctrines which they had received from Christ himself. It appears, then, that both kinds may be referred to one and the same class; and they frequently are so referred. Indeed they are always comprehended in the term 'Tradition,' when Tradition is used, as at present, to denote the unwritten word of God: for they are nothing less than the constituent parts of that unwritten Word.

But beside the two kinds of Tradition which are thus supposed to constitute the unwritten word of God, there is a third kind of Tradition which must be carefully distinguished from the two former, both in *origin,* and in *quality.* The *two former* claim a *divine* origin, as being a part of God's Word: but the *third* part of Tradition is confessedly of human origin; and it is described as such by the Romish Writers themselves. Nor is it less different in *quality* than in *origin ;* relating merely to Church *Ceremonies,* and is called, therefore, the Tradition of the Church, or Ecclesiastical Tradition: consisting of certain *ancient customs,* which, having originated partly in the practice of the Bishops, partly in the practice of the people, have, gradually and by tacit consent, acquired the force of a *Law.*

(2.) There is indeed among them a visible and external communion; and the authority of the See of Rome, like the key-stone of an arch, binds the whole mass together. It is the "seat and centre of their unity" —but what kind of unity? A unity that is merely artificial and mechanical—a unity secured by the observance of the same ceremonies, and the use of the same ritual—a unity resulting, in innumerable instances, from accident, custom, and authority—the unity of a military corps who perform the same evolutions, go through the same manœuvres, and move together with admirable order. But is this "the unity of the spirit?" Who does not perceive that in religious matters, that unity alone deserves the name, which is the result of inquiry and conviction? The unity of which inspired writers speak is, essentially, an agreement in principle—in dispostion—in sentiment—in character:—the fellowship of kindred minds—the coincidence of thought and feeling on matters of infinite interest and importance. It is an intellectual—a moral—a spiritual unity. To secure its operation, an absolute uniformity is by no means essentially requisite: and if our opponents avail themselves of this remark to account for, and explain their own differences, we reply—that if the divisions obtaining amongst Protestants, are no more effectual barriers to true unity than the divisions obtaining in the Church of Rome, then no superior advantage in point of unity is possessed by those in its communion. That there are divisions amongst them is most notorious. They are divided on the question of infallibility: and if any question might be termed fundamental, one would think, it must be that, concerning the authority which is to determine what is fundamental. But so far from being united, they differ materially on this primary question; and many of the controversies which, under other names, have divided Protestant Churches, have been for ages discussed in the Church of Rome, and have formed the barriers of separation between opposite and contending parties.

(3.) These Articles, "are terms of communion, and none can be a member of the Church, (meaning that of Rome) who does not positively assent to them, either by an explicit or implicit faith. The reason is, because not only to doubt of, but even to suspend an assent as to, any one point, which the church has declared to be of faith, is to question the authority, the commission, and the truth of the church; since these are involved in every such declaration she makes, and every article, in this sense, is equally fundamental, there being not any one, though seemingly of an inferior concern, but upon its being questioned, the authority and whole constitution of the Church is, upon this, as much overthrown, as if the truth of its declarations were questioned in the highest mysteries of the Christian faith; since though the subject or matter of the declarations may be very different, yet her authority and truth are alike concerned in all."

The Church of Rome further declares, that every baptized person is, by virtue of such Baptism, obliged "to obey all the precepts of the Holy Church, either written or delivered by Tradition; and that whoever denies that such baptized persons should not be forced to obey those precepts by any other punishment than that of excommunication, is to be accursed." Such is the declaration of the Council of Trent, (Sess. VII. Can. 4, and 14.) whose infallibility no Roman Catholic can disbelieve.

This most solemn declaration of the Roman Catholic Faith, ends thus: "This true Catholic Faith, out of which none can be saved, which I now freely profess and truly hold, I promise, vow, and swear, to retain (with God's assistance,) whole and entire, to my latest breath, and to procure to the extent of my power, that all my subjects, or those who, by virtue of my office, may be under my care, shall hold, teach, and preach the same." This oath was framed by the Council of Trent, with a determination to tender it to all persons in power; and is taken, even in England, by all Romanist Bishops and Dignitaries.

There is indeed no mention here made of the means whereby the Romanist Faith is to be promoted; but there is in the Roman Decretals, all things delivered and declared in which, are received in this comprehensive Creed. In those Decretals it is declared "that Heretics, however unwilling, are to be brought to salvation by force;" that "the Church justly may persecute them;" and "that the enemies of the Church are to be coerced by arms."—

The exclusive spirit of the Roman Catholic Church as contrasted with the tolerant and christian temper of Protestantism, may be accepted as no unequivocal testimony to the value of their respective claims to be considered as the pure religion of heaven. The Principles of Toleration, it has been well observed, which allow various sentiments, and modes of faith, are necessarily inherent in Protestantism, and every instance of coercion or persecution in a Protestant, is a departure from his own legitimate principles; while all toleration exercised by a Roman Catholic, is a departure from the principles of his own Church, which admits no other interpretation of Scripture than her own; denies the right of all other ministers to officiate in religious offices; and declares that there is no salvation out of her own pale.

We know whence the persecutions of the Church of Rome proceed, because we know that she does not, and, to be consistent with herself, cannot, tolerate other modes of faith. She considers her mode of faith to be perfect, her spiritual dominion to be universal, and her interpretation of the Oracles of God to be unquestionable. She cannot err, and, therefore, will make the opinions of her sons bend to her authority, and all who dispute that authority she treats as enemies. If to day were the first of giving birth to such principles, it would require no great offort of sagacity to predict that coercion and persecution would as necessarily flow from them as light from the sun. The practice of persecution would naturally follow intolerance of principle.

On the other hand, Protestantism is the religion of the Bible. It allows that Book to be the standard of faith and practice, and it imposes no specific interpretation of that Divine and illuminating volume. Protestantism allows its votaries to bring human creeds to that great touchstone of all truth; but compels none to reduce their interpretation of it to the imperfect and erring standard of human creeds. Whatever Creeds or Articles may be adopted by Protestant Churches, it is quite clear that the distinguishing spirit of Protestantism, and which all Protestants admit, is the right of private judgment in matters of religion; which is the natural result of making the Scriptures, unmixed by human comments and opinions, the only infallible rule of christian faith and practice. Where this right is admitted to be the general and indefeasible property of man, as it must be by every legitimate Protestant, the principle of coercion or persecution cannot exist. Therefore, if persecution be maintained or exercised by a Protestant of any denomination, it is in contravention of the principles of Protestantism. You may censure the man, but you cannot blame the principle of Protestantism which he has thus abandoned.

The very principle of the Church of Rome, as evidenced in the oath taken by her Bishops, is persecution. The words are, "Heretics, schismatics, and rebels to our Lord the Pope, or his successors, I will, to my power, persecute and oppose." Persecution, or coercion, being thus a principle of the Church of Rome, to be exercised as occasion may require, the circumstances were not accidental which have occasioned the destruction of millions of lives, at her instigation, in different ages of the world, for alleged offences which were merely of a religious nature. The Church of Rome, admitting no right of toleration, or religious liberty, must, of necessity, maintain coercion in matters of religion, as a principle. This she has done, and will continue to do, till she recognises the right of others to follow their own opinions and sentiments. The late Pope's (Pius VII.) Circular Rescript, of the 5th February, 1808, sets this matter in the clearest light, for he there states, that he has rejected the Article proposed by Bonaparte, for granting the free and public exercise of religious worship to those who should dissent from the Roman Catholic Communion. Now it is only upon a principle of coercion, or, in other words, of persecution, that the Pope would have rejected that Article. But we need not rely upon a single act of the Pope, since it is notorious that nothing is more repugnant to the Principles of the Church of Rome than the toleration of other modes of faith.

OF THE RULE OF FAITH.

THIS IS TWOFOLD.

I. The written and unwritten word of God: that is SCRIPTURE, and TRADITION.

"The whole doctrine to be delivered to the faithful is contained in the word of God. Which word of God is distributed into Scripture and Tradition," (*Pref. to Romish Cat.*) which Tradition "is to be regarded and venerated with equal respect and piety as the written word of God." (*Conc. Trid. Sess. IV.*) Beside the books usually called Canonical, the Church of Rome admits those styled Apocryphal, "and if any man shall not receive these whole books, with all parts of them, as they are wont to be read in the Catholic Church, and as they are had in the old Vulgate Edition, for holy and canonical, let him be accursed;" (*Conc. Trid. Sess. IV.*) and, passing by the claims of the Original Hebrew and Greek (1.) Scriptures, it is said, "the Holy Synod (of Trent) decreeth, that the old Vulgate Latin Edition in all lectures, disputations, sermons, expositions, be held for authentical." (*Sess. IV.*) It is, moreover added, that no one should dare "even to possess" these Scriptures, without "license from the Ordinary." And "inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it,—it is on this point referred to the judgment of the Bishops, or Inquisitors, who may, by the advice of the Priest or Confessor, PERMIT the reading of the Bible, translated into the vulgar tongue by Catholic Authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, *he shall not receive absolution* until he shall have first delivered up such Bible to the Ordinary. Booksellers who shall sell, or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the Bishop to some pious use, and shall be subjected to such other penalties as the Bishop shall judge proper. But regulars shall neither read nor purchase such Bibles, without a special license from their superiors." (*Reg. IV. Ind. Lib.*)

Perfectly in unison with this decree is the Encyclical Letter of the late Pontiff, Leo XII, in which the Clergy are instructed to teach the faithful entrusted to their care strictly to adhere to the preceding canon, "persuaded that if the Sacred Scriptures be every where indiscriminately published, more evil than advantage will arise thence on account of the rashness of men."

And the Holy Scriptures are only to be admitted, in the same sense that Holy Mother Church doth, "whose province alone it is to judge of the true sense and interpretation of the Scriptures," (*Id.*) whilst "all Apostolical and Ecclesiastical traditions, and all observations and constitutions of the Church, are to be most firmly admitted and embraced." (2.) (*Pope Pius's Creed.*) "For all saving truth is not contained in the Sacred Scriptures, but partly in Scripture, and partly in unwritten Tradition, which whosoever doth not receive in like piety and reverence as he doth the Scriptures, is accursed." (*Con. Trid. Sess. IV. De Can. Scrip.*) Tradition is defined as "embracing the doctrine which the Catholic Church, instructed by our Lord himself, and by his Apostles, and taught by the Holy Spirit, daily suggesting to them all truth, has always preserved, and will preserve unto the end of the world." (*Conc. Trid. Decr. de Sac. Euch.*) "For the Catholic Christian," observes the learned Bossuet, Bishop of Meaux," forms not his faith by reading the Scriptures; his faith is already formed before he begins to read; reading serves only to confirm what he before believed; that is, to confirm the doctrine which the Church had delivered to him." (*Confer. avec M. Claude, page* 330.) (3.)

II. Decrees of Councils.

"All and singular things which in the Holy Council of Trent were defined and declared about original sin and justification are to be embraced and received;" as, also, "all other things, delivered, defined, and declared by the Sacred Canons and Œcumenical Councils, especially of the Holy Synod of Trent, are without doubting to be received and professed." (*Pope Pius IV's Creed.*) But, "it is manifest from experience, that, if the Holy Bible be indiscriminately permitted every where in the vulgar tongue, more injury than good will be produced, from the temerity of man." (*Ind. Lib. Prohib.*) "Wherefore, the Bible, either in whole or part, whether printed, or in manuscript, is prohibited to be used in the vulgar tongue." The transgression of this rule renders the transgressor "incapable of the benefit of absolution." In one of the regulations of the Council of Trent, it is declared "that since the promiscuous allowance of the Bible in the vulgar tongue, has been proved by experience to do more harm than good, it is determined that a discretionary power should be invested in the curate or confessor, to allow such versions to be read by those only who would suffer no detriment from the reading, but would receive increase of faith and piety." (4.)

OBSERVATIONS.

(1.) Bellarmine (De Verb. Lib. II. c. 11,) says, "that the fountain of the originals in many places runs muddy and impure;" and he elsewhere adds, (De Verb. Lib. III. c. 1,) "It must needs be confessed, that the Scriptures are most obscure." The Church of England, however, thus decides, "The word of God is bright, giving light unto all men's eyes, the shining lamp directing all men's paths and steps. Here old men and young, rich and poor, all men and women, all estates, sexes, and ages, are taught their several duties in the word of God. *Hom. against Rebellion.*

(2.) "During the dark ages there was scarcely anything but Tradition; its reign was that of ignorance, wickedness, and terror; and it has ever been found that in proportion to the prevalence of tradition, has been the prevalence of error, impiety, and misery. After all, what is this boasted tradition? It is merely a collection of fantastic expositions, specious inventions, and sinful expedients, casually contributed from different quarters, and at different times, by men who, on a variety of accounts, happened to obtain reputation and ascendancy in the Church. If by Tradition is sincerely meant, the handing down of unwritten truth from one generation to another, from the days of the Apostles, it is idle to talk either for or against its properties and claims:—there is no such thing. The very term Tradition is a deception; and as that which it ought to represent has no existence, universal Tradition is universal imposture. The confession of the Bishops assembled at Bononia, in their Council, to Pope Julius the third, was honest and candid, 'we plainly confess among ourselves, that we cannot prove that which we hold and teach concerning traditions, but we have some conjecture only.' And again, 'In truth, whosoever shall diligently consider the Scripture, and then all things that are done in our churches, will find there is a great difference between them, and that this doctrine of ours is very unlike, and, in many things, quite repugnant to it.'"

Protestants do well in rejecting Tradition, because it is an *uncertain guide;* if we ask why one Tradition, mentioned by the Fathers, is received and another rejected, we are told it is done by the authority of the Church; and if we inquire upon what rests the power of the Church to adopt or reject?—Upon Tradition: and that must be an uncertain guide that has no authority but its own. Again, it is a *deceitful* guide, because some of the authorities brought to support it, are contradictory to each other, and some of the doctrines it teaches are inconsistent with each other. If tradition be an uncertain guide, it may deceive us, and if it deceive, it may destroy us, and therefore it is a *dangerous* guide, and they are the wisest who reject it altogether.

But the chief reason which induced the Protestants at first, and still influences them, to reject Tradition is this, that it totally alters the whole nature of the Christian religion, and destroys its character. It dishonours God, by encouraging idolatry; it degrades man, by patronizing childish superstitions; and it encourages every sin, by the sale of Indulgences. The Pope claims on the authority of Tradition, to be regarded as the successor of St. Peter; but in what does he resemble him? The Apostle says to Christians, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by Tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot;" but the Pope tells his people quite the contrary; and there is no one spiritual benefit bestowed on a Romanist in any part of the world, unless he pays for it. St. Peter would not suffer Cornelius to worship him: (Acts x. 25, 26:) but the Pope must be adored by his Cardinals, and has made Kings to kiss his feet.

The Romanists say, that the Scripture speaks of Tradition, and therefore we do wrong to reject it. St. Paul does refer to Tradition; (2 Thess. ii. 15, and iii. 6;) but who will say that he referred to his having taught doctrines no where mentioned in his writings; or that he in this place, or our Lord, when he said "I have many things to say unto you, but ye cannot bear them now," referred to conferences with the disciples about Reliques, works of Supererogation, Purgatory, worship of the Virgin, Supremacy of the Pope, or Invocation of Saints?

They urge upon us further, that if we reject tradition, we reject what is necessary to prove the authority of the New Testament; for how can we know for certain that the New Testament was written by the persons whose names are affixed to the several books, but from tradition? that is, from the mention made of them as authentic writings, from the present age upward, until we come to the writings of persons who lived so near to the time when the Apostles taught, that the Apostolic writing could not have been falsely attributed to them, without its being detected. We allow the full force of this argument; but this is a tradition of *testimony*, and we allow it as such, not a tradition of *doctrine;* and, moreover, it is a tradition which is applied to the *written word,* whereas, the tradition which the Romanists support, and which we reject, as a rule of faith, applies exclusively to the unwritten word.

These statements show the fundamental difference between the Church of Rome and all the Reformed Churches; and, when the authority of tradition is brought forward to prove that we ought to worship saints, to venerate relics, to believe in purgatory, or to comply with the unscriptural and dangerous practices of Popery, we reply, in the language of the prophet, "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isai. viii. 20.)

The Holy Scriptures, and they alone, are the supreme and infallible rule of faith; *because in them only do we find all the essential requisites of such a rule.* That which is to answer the purpose of a rule of faith should be *known, perfect, infallibly-certain, and immutable.* It should be *known;* for how can that be a rule, that is unknown to him whom it is to regulate? It should be *perfect;* for it is the standard of duty, and what is imperfect cannot be a standard, and would be unworthy of God to give. It must be *infallibly-certain,* that is, its positive statements and declarations, must be absolutely and entirely true, though from human imperfection, some who profess to take it as their guide, may err. It must be *immutable,* that is, fixed; it must not rise and fall, according to the fluctuations of human opinions. In the word of God, and in it only, do we find all these requisites combined. The word of God, therefore, is the alone standard of faith and practice.

For it is *known;* and so openly is it published, that the Apostle applies to it, what the Psalmist had applied to the heavens, saying, "their line is gone out into all the earth, and their words to the ends of the world." Nor are the sacred books given, that they may be kept by the teachers of religion, shut up and imprisoned, and dealt out in such portions, and to such classes, as they think best. They were intended to be a universal patrimony, and whether you regard them as a whole, or as various pieces given at sundry times, and in divers manners, no where is there the slightest indication, that any part was meant to be restricted to a few. The Bible was given to all; is addressed to all; is intended for all. The Pentateuch was addressed to all Israel. The Prophets addressed all the people, and called upon all to listen. The Gospels were written for the benefit of all. The Epistles were addressed to whole assemblies. And the book of Revelation, so difficult, so dark, so mysterious, commences with a benediction upon those who read and who hear the word it contains. The *whole Scripture,* therefore, was given, and intended for the benefit of the human family, and it comes to them in such a form as to be easily known. But who will say the same of the Decrees of Councils, and the Traditions of the Church? The Roman Catholic Clergy tell us of the difficulty of Scripture, and ask, How shall the poor and illiterate understand it? That it has difficulties we admit; but we affirm that all that is necessary to man's present happiness and duty, and to his eternal glory, is so plain, that "he may run who readeth it."

"If there be obscure and difficult parts in the Bible, it is not generally the simple who abuse them, but the proud and learned, who make a bad use of them. For, in fine, it is not the ignorant and simple who have formed heresies in perverting the word of God. They who do so are generally Bishops, Priests, learned and enlightened persons; so that, so far from knowing by experience that the reading of the Scriptures is dangerous to the simple and ignorant, one may say, that we learn therefrom that it seldom causes any but the learned to fall into error, and that the simple have generally found there nothing but what is edifying and instructive." (*Dupin. Diss. sur la Bible, B. I. c.* 9.)

Even Cardinal Bellarmine writes as follows:—"Heresies originate with men of the upper rank, rather than with persons belonging to the inferior classes. Beyond a doubt, almost all authors of heresies have been either Bishops or Priests. Heresies are, therefore, to be considered as the factions of leading men, without whom there could be no popular revolts in the world." (*De Rom. Pont. Lib. I. c.* 8.)

"And concerning the hardness of Scripture; he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest until he wax stronger, and come to more knowledge. For God receiveth the learned and the unlearned, and casteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and easy for every man to use and to walk in, as also of high hills and mountains, which few men can climb unto. And whosoever giveth his mind to Holy Scriptures with diligent study and burning desire, it cannot be, saith St. John of Chrysostom, that he should be left without help. For either God Almighty will send him some godly Doctor to teach him; or else, if we lack a learned man to instruct and teach us, yet God himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And in another place Chrysostom saith, that man's human or worldly wisdom, or science, is not needful to the understanding of Scripture; but the revelation of the Holy Ghost, who inspireth the true meaning unto them that with humility and diligence do search therefore. He that asketh shall have, and he that seeketh shall find, and he that knocketh shall have the door opened. If we read once, twice, or thrice, and understand not, let us not cease so; but still continue reading, praying, asking of others; and so, by still knocking, at the last, the door shall be opened, as St. Augustine saith. Although many things in Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the selfsame thing in other places is spoken more familiarly and plainly, to the capacity of both learned and unlearned. And briefly to conclude: as St. Augustine saith, By the Scripture all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to the reading of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is; or else be so sick, that they hate the most comfortable medicine that should heal them; or so ungodly, that they would wish the people still to continue in blindness and ignorance of God."—*Hom. on Reading of Holy Scriptures.*

The rule of faith should be *perfect.* "The excellence of a law," said the most acute of ancient philosophers, "consists in this, that it so regulates and defines all things, as to leave as little as possible to the opinion of the judges." This requisite of human laws, is still more necessary in regard to divine laws; and this requisite is found in the Scriptures, and in them only. They leave nothing to be regulated by human wisdom or human expedients; for the Holy Scriptures "are able to make men wise unto salvation, through faith which is in Christ Jesus." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, and to make the man of God perfect, thoroughly furnished unto every good work." Now if the Holy Scriptures can do all this,—if they can instruct, correct, reprove, and guide,—if they can teach knowledge of the truth, confute errors, correct the vicious, and form men to holiness and piety,—what is wanting? What is left for the traditions of men to accomplish? But the Apostle does not stop even here; he tells us that they are "able to make the man of God,"—the Christian minister who is set for the defence of the Gospel,—who is appointed to hold out the lamp of truth to them who are in darkness,—who is to instruct the ignorant, to confute the gainsayers, to comfort the afflicted, to reclaim the strayed, and to build up believers in their most holy faith,—*Him,* the Holy Scripture is able to make "perfect, and thoroughly furnished unto every good work." Is it not then *perfect?* Is it not then sufficient for those who move in a humbler sphere of life? They tell us of decrees of councils, and fathers, and traditions. Find out such an eulogium on any, or on all of them,—pronounced by Him too who cannot err, who cannot deceive,—as the following which is pronounced on the word of God,—and we will begin to think whether we ought not to abandon *it* for *them*:—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honey comb. Moreover, by them is thy servant warned, and in keeping of them there is great reward." (Psalm xix. 7—11.)

"All Christians," says the eloquent Chrysostom, Bishop of Constantinople, towards the end of the fourth and beginning of the fifth century, "ought to have recourse to the Scriptures. For at this time, since heresy has infected the Churches, *the divine Scriptures alone* can afford a proof of genuine Christianity, and a refuge to those who are desirous of arriving at the true faith. Formerly it might have been ascertained by various means, which was the true Church; but at present there is no other method left to those who are willing to discover the true Church of Christ, but *by the Scriptures alone.* And why? Because heresy has all outward observances in common with her. If a man therefore be desirous of knowing the true Church, how will he be able to do it, amidst so great a resemblance, but by the Scriptures alone? Wherefore our Lord, foreseeing that such a great confusion of things would take place in the latter days, orders the Christians to have recourse to nothing but the Scriptures." (*Hom.* 49. on Matt. c. 24.) Again (on 2nd Corinth. *Hom.* 13.) he says, "Let us not attend to the opinions of the many; but let us inquire into the things themselves. For it is absurd, while we will not trust other people in pecuniary affairs, but choose to reckon and calculate for ourselves, *that in matters of far greater consequence, we should implicitly follow the opinions of others; especially as we possess the* MOST EXACT AND PERFECT RULE AND STANDARD *by which to regulate our several inquiries—I mean the regulations of* THE DIVINE LAWS. Therefore I could wish that all of you would neglect what this or that man asserts for truth, and that you would investigate all these things in the Scriptures."

The rule of faith should be *infallibly-certain.* We are aware that Roman Catholics claim infallibility for their Church; but the claim carries absurdity on the very face of it. We ask, what is meant by the Church which is infallible, and we are told it means the Clergy. Are they individually infallible? No; for when we point out Priests, Popes, Bishops, and Cardinals, who have held destructive error, and have been guilty of horrid crimes, the reply is—these were but individual instances. Well, are we then to understand that a company of men, of whom every one considered separately, is fallible, becomes infallible when they are taken collectively?

Again, where is this infallibility seated? Is it in a Council, *without a Pope?* or in a Council, *with a Pope?* or, *in the Pope himself?* Different opinions are entertained by Roman Catholics; and, as it has been said, an infallibility which cannot be found when needed, is about as good as no infallibility at all. And why is it that this boasted infallibility has never put down diversity of opinion, and suppressed diversity of sects, in the Church of Rome? For with all her boasted unity, it would be easy to shew, that scarcely less diversity of judgment, and that too on most important points, prevails among those who all *nominally* belong to her communion, than among the different sects that claim the common name, Protestant. The truth is, this infallibility of the *Church* is a fiction, an absurd, an irrational, an impious fiction; but the infallibility of the Scripture is a truth, a glorious truth,—a reality, a blessed, a consolatory reality. The Scripture is perfect, it is sure, and the Apostle Peter thought it more to be depended on than a voice from heaven, saying of it, "We have a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place." The Scripture has God for its author, and is called God's testimony; and surely, attach as much importance as you may to the testimony of men, the testimony of God is greater. The Bible is the word of God: in it God speaks, and it is his glorious character, that he cannot lie. And this is the security,—the glory of those Churches that take the infallible word of God for their guide, in preference to the erring and discordant opinions of fallible men, that they are "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." May we not say, "their rock is not as our rock, they themselves being judges." Hear the accurate and unanswerable Chillingworth: "I, for my part, after a long, and, as I verily believe and hope, impartial search after the true way of eternal life and happiness, do profess plain, that I cannot find any rest for the sole of my foot, but upon this rock only, *The Bible, The Bible alone.* I see plainly, with my own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, the Church of one age against the Church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found. No tradition, but only of Scripture, can derive itself from the fountain; but may be proved to be brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty, but of Scripture, for any considering man to build upon. This, therefore, and this only, I have reason to believe. This I will profess. According to this I will live, and for this, if there be occasion, I will not only willingly, but gladly, die. Propose to me any thing out of this book, and require whether I believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with heart and hand, as knowing no demonstration can be stronger than this, 'God hath said so, therefore it is true.'"

The rule of faith also should be *immutable.* Absolute immutability is an attribute of God, and to the exclusive possession of it he lays claim, saying, 'I am the Lord, I change not;' and so utterly and completely free from change is he, that the Apostle James, speaking of him as the Father of lights, says of him, that he is without variableness, *or shadow of turning.* The luminary of the heavens has his *parallaxes* and his *tropics;* his aspect, his position, and his appearance vary; but the Father of lights has neither *parallax nor tropic,*—neither variableness nor change, nor even the semblance of them. He has stamped his word with the impress of his own immutability. Men may vary their opinions, and Churches may change their creeds, and their codes of discipline; individuals may make shipwreck of faith, and the purest Churches may apostatize, or may disappear. But amid all these changes and fluctuations, *the word of God abideth for ever.* It is not dependant on circumstances; it varies not with the ever varying tempers and opinions of mankind; it changeth not with the modifications of society and forms of government. It is, like its author, the same yesterday, to-day, and for ever,—the same to-day as on its first promulgation,—the same in the thick gloom of the middle ages, (had men but lent an ear to it,) as at the morning dawn of the Church when it was first published,—or as it will be in the noon-tide radiance of the Church's millennial glory. For though all flesh is grass, and the glory of man is as the flower of the grass, which speedily withers and vanishes, the word of the Lord endureth for ever. And should not this word be the standard of thought, and feeling, and action,—this word, that remains unimpaired, by the lapse of time, and unchanged amid the revolutions of ages, ever holding out the same testimony regarding God, and uttering the same voice to mankind; this word that comes robed, as it were, in celestial light, and clothed with divine authority, pointing out the path of immortality, and unfolding the principles by which its glorious Author will one day judge the human race?

Now, of the things that have been spoken this is the sum. The Holy Scriptures of the Old and New Testaments alone, and not the writings called the Apocrypha, nor the oral Traditions of which the

Church of Rome professes to be the sole depository, possess a valid claim to be received as the word of God. These writings, therefore, and these only, and not the Decrees of Councils, the authority of Churches, or the writings of the Fathers, are to be regarded as the supreme judge of controversy, the infallible rule of faith, and the ultimate standard of practice. To this character they have a paramount claim, from the consideration that they are the oracles of God. For the authority of the word of God must be not only high, but the highest; and as he gave this word, for the very end of guiding the faith and practice of men, and as he is infinitely wise, it must be not only calculated, but best calculated, infinitely well calculated, to answer it. The Holy Scriptures themselves lay claim to this authority; to refuse that claim, or to give in to another, is absolutely to contradict their own declarations, and practically to deny them to be inspired. The practice of our Lord Jesus Christ and his Apostles, the practice of the inspired writers of Scripture, and of their glorious Author, is a comment upon these declarations, and furnishes inspired and infallible authority, for considering the Holy Scriptures as the ultimate standard of appeal, in all matters of religion. And then, it is in the Holy Scriptures, and in them only, that we find united all the essential requisites of a rule of faith, which should be known, perfect, infallibly-certain, and absolutely immutable. These requisites are possessed by the Holy Scriptures, and by them only; to them, therefore, and to them only, do we bow, as being, not the word of man, but the word of the living God.

And as every man has an immortal soul to be saved or lost, and must give account for it, to the Judge of the quick and dead, it is every man's indispensable duty to read his Bible, and to judge of its sense *for himself.* God the Father created our souls, God the Son redeemed them, and God the Holy Ghost sanctifieth them. They are the living temples of this one God. He searcheth all their secrets, and to every thought he will give just retribution. The Omniscient Spirit inspired the Scriptures; Jesus ratified them with his blood, he commands them to be read, he asserts their sufficiency for salvation, and denounces an awful curse against adding to them, or taking any thing from them. He and his Apostles gave the example of appealing to the Scriptures, for the confirmation of their own doctrine.

According to the doctrines of this Church, it is not by the patience and study of the Scriptures that we are to arrive at truth or hope; but by taking our place at the feet of Pontiffs or Cardinals. In them, it is contended, that infallible Spirit dwells, who dwelt in the first instructors of the faithful; and wherever they and their adherents are properly convened, to reject their statement is to reject the Holy Ghost, and to rebel against the Majesty of Heaven, there assuredly present in the person of his delegates. It will be seen, therefore, that the Catholic Priesthood assumes the authority, and even more than the authority, which pertained to the Apostles themselves. The substance of the reasoning employed in support of this theory, is, that if each man be allowed to form his own judgment respecting the communications of the Scriptures, there will be no end to the diversities of religious opinions; and as we applaud the wisdom, which, in every civilized country, provides for an order of men to be authorized interpreters of its laws, so should we be prepared to recognise in the Christian Priesthood, the equally, and the only authorised interpreters of the Sacred Writings. Now there would be some plausibleness in this hypothesis, if, in the New Testament, the word Church always, or even chiefly, meant the Pastors of the Church alone,—if the Sacred Scriptures extended to a series of ponderous volumes, like the codes of empires,—if they were drawn up, too, in that dry, technical form by which the enactments of human legislators are characterized; or if what they contain on the subject of human responsibility was really favourable to this view of it. But in the place of all this, we find that the word Church was never designed to be applied to teachers, to the exclusion of the taught,—that the whole of divine revelation is comprised in such a space, that the wayfaring man may render himself familiar with it,—that, as to style, nothing can be conceived less technical, or more evidently adapted to the popular apprehension, than that which generally obtains in the Bible, while the whole current of its instruction clearly suggests, that he who reads and does not understand, fails, not on account of the obscurities of the text, but on account of his own criminal inaptitude. Well might it have been too if the advocates of this scheme, while describing themselves as the only dwelling-place of wisdom, had been able to afford to the world, whose aberrations they had so vainly striven to correct, some tolerable proof that they have been themselves of one mind, and themselves somewhat suitably affected by the doctrines, of which they profess to be the special guardians. But the fact is, that no Church has ever nourished such a motley host of heresies in her bosom, as the Church of Rome; nor has any Priesthood ever resorted to so much that is grossly and flagrantly unchristian, in the avowed support of a Christian cause. The whole scheme, therefore, is grounded on an impious presumption, and the superstructure is worthy of its basement. It is man coming out, and, unbidden, taking the place of God; and that man, in the name of God, so far enslaving the capacities of his fellows, as to become, in no few instances, the most efficient instrument of Satan, while claiming to be the special vicegerent of Jehovah. It is despotism in the place of liberty, and a despotism descending to all the secret places of the soul, affecting all that constitutes us men. Some taste of freedom may be conceded, under special circumstances, even to the children of bondage; but this limited good, wherever it exists, we number among the benefits indirectly conferred by the genius of Protestantism. To see Popery as it is, we must view it when unchecked by Protestant vigilance and inspection. In every such region it stands forth as the man of sin, who, sitting in the temple of God, exalteth himself above all that is called God, uttering great words of blasphemy.

The liberty of exercising private judgment in reading the Scripture may, like all other blessings, be perverted and abused; but as revelation and reason are most precious gifts of God, it is the duty of the wise and good *conscientiously* to improve them, even though bad men should turn both into a curse. As, to the careful perusal of the Scriptures, there is the promise of all good, so there is nothing to be feared from the exercise of reason, if it be used in the fear of the Lord, and in submission to the authority of Revelation. If Protestants exalt their *reason above revelation,* as Roman Catholics do their traditions, similar bad consequences would follow: but God has, in various ways, secured the serious reader of the Bible from *dangerous* error. The Bible teaches and inspires *profound humility,* and guards us against hasty and rash judgments, especially in such momentous points as would endanger our salvation. The Bible also encourages its readers to pray for the sanctifying illuminations of the Holy Spirit, by which it was inspired with the promise, that they shall be given; and at the same time declares, that it cannot be rightly understood without them. It is every man's bounden duty to submit all he hears and reads, to the best of his judgment, to examination by the pure word; for it is his soul that is at stake, and he himself must bear the burden, and not another. The private judgment for which we contend, is scriptural, pious, and the only impregnable bulwark against the usurpations and persecutions of human authority; without it, the reading of the Bible can produce little effect. The sun is seen by its own light, and none but the insane will talk of seeing it by the eye of *other men*. Nevertheless the Church of Rome insists on reading the Bible *for the whole world!* The judgment we claim is not the rash decision of the moment, but the result of much reading, hearing, praying, and doing the will of God for years; a judgment which is ever improving in extent and correctness of knowledge, as well as in confidence of believing; a judgment confirmed, and matured, by the sense of the Christian Church in all ages. Nor do the controversies which arise from the exercise of private judgment disturb peace, or destroy brotherly love, while they increase knowledge, and slowly, yet surely, check error. The rigorous Constitution of Protestantism brings all things to light, and its controversies are ever accompanied by beneficial consequences and tendencies. The atmosphere is, as it were, cleared; we breathe a purer element, and the face of the Church smiles with renovated beauty.

(3.) "All Protestant Divines, on the contrary, are agreed that the Scripture is the first and only infallible rule of faith and morals; and that the next place is due to the Fathers, so far as they accord with, and approve, and confirm, by their testimony, the truth contained in Scripture. We revere the Fathers, not indeed as judges of the faith, but as witnesses." (*Cave. Ep. Apolog. Hist. Let. page* 68.)

(4.) "We assert," says Bellarmine, "that the necessary instruction, whether relating to faith or morals, is not all expressly contained in the Scripture: Scripture is often so ambiguous and perplexed, that it is unintelligible, unless explained by an infallible authority. The Gospel, without unwritten Tradition, is an empty name, or words without sense." Pope Ganganelli, on the contrary, declares, (*Letter* 40, *Vol.* 1,) "The Gospels contain the religion of Christ, and are so plain, that the meanest capacity can comprehend them."

"The vain inventions, unfruitful ceremonies, and ungodly Laws, Decrees, and Councils of Rome, were in such wise advanced, that nothing was thought comparable in authority, wisdom, learning, and godliness, unto them, so that the laws of Rome, as they said, were to be received of all men as the four Evangelists, to the which, all laws of Princes must give place: and the laws of God also partly were left off, and less esteemed, that the said Laws, Decrees, and Councils, with their Traditions and Ceremonies, might be more duly kept, and had in greater reverence. Thus was the people, through ignorance, so blinded with the goodly show and appearance of those things, that they thought the keeping of them to be a mere holiness, a more perfect service and honouring of God, and more pleasing to God, than the keeping of God's commandments." *Hom. of Good Works.*

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OF INFALLIBILITY.

"The Church cannot err in delivering articles of faith, or precepts of morals, inasmuch as it is guided by the Holy Spirit," whence "it necessarily follows, that all other Churches which falsely claim to themselves that name, and being also led by the spirit of the devil, are most dangerously out of the way, both in doctrine and practice." (*Cat. Trid. Pars. I. Art.* 9. *Sec.* 18.) But the precise quarter in which this infallibility resides is not so determinately settled. The Jesuits, and the Transalpine Divines contend for the personal infallibility of the Pope, when on any point of faith he undertakes to issue a solemn decision. (1.) The Cisalpine Divines not only deny this infallibility of the Pope, but even hold that he may be deposed by the Church, or by a General Council, for heresy or schism; (*See Butler's Book of the Rom. Cath. Ch. p.* 121, 124;) and that the infallibility of the Church is "lodged as a sacred deposit, with each General Council, viewed as the legitimate organ and representative of the Catholic Church." (2.)

OBSERVATIONS.

(1.) Pope Pius II. says, that even to speak the truth in opposition to the Pope, would be contrary to the Episcopal Oath; while Cardinal Bellarmine observes, "that if the Pope should err in commanding vices and forbidding virtues, the Church would be bound to believe that vices were virtues, and virtues vices, unless she wished to sin against conscience." (*De Pontif. Lib. IV. c.* 5.) And again, the Cardinal observes, that the Pontiff alone, or in conjunction with his own particular Council, deciding any thing in a doubtful manner, whether he can err or not, MUST be dutifully obeyed by all the faithful." (*Ibid.*) Cardinal Zabarelli informs us that "the Pope can do all things, whatsoever he pleases, even unlawful things, and is more than God!!" (*De Schism. Sul. Serm. Script. p.* 70.) And Massonus, in Vita Johanni IX. says, "that the Roman Pontiffs cannot even sin without praise." When the venerable Polycarp visited Rome, on occasion of the difference between the Eastern and Western Churches about the celebration of Easter, Anicetus, the then Bishop of Rome, gave him a kind reception. Though they could not reconcile their opinions, yet no infallibility, nor a necessity of agreeing in trivial matters was insisted on, nor was the bond of charity broken.

(2.) We observe that this Infallibility cannot reside in the Popes, as many of them have led the most enormously wicked and abandoned lives; some have been heretics, and on that account censured and deposed, and could not, therefore, be infallible. A few remarks will justify this assertion. The unanimous consent of all historians shows, that the ages of the Church, from the ninth century to the period of the Reformation, were monstrously ignorant and superstitious. Of the tenth age, Baronius, a warm advocate for Papal infallibility thus speaks: "What was then the face of the Roman Church? how deformed? when whores, no less powerful than vile, bore the chief sway at Rome, and at their pleasure, changed Sees, appointed Bishops, and, which is horrible to mention, thrust into St. Peter's See their own gallants, false Popes, who would not have been mentioned in the catalogue of the Roman Popes, but only, for the more distinct recording of so long a succession of times,

&c." Pope Marcellinus, who lived in the third century, sacrificed to idols; Pope Felix was a perjured Arian; John XXII. denied the immortality of the soul; Leo X., and that monster of mankind, Alexander VI., and several other Popes, were mere atheists. But the private and public conduct of many Popes have been not only extremely flagitious, they have erred likewise as Popes, in their judicial decrees, speaking *ex cathedra*, as their divines express it. It is evident that Liberius erred as Pope, in condemning Athanasius, and in holding communion with the Eastern Arians: on which account St. Hilary said, "I anathematize thee, and this the third time, O thou prevaricator Liberius." Pope Vigilius erred as Pope, in first condemning, and then approving the fifth General Council. Pope Honorius was a Monothelite, and as such, condemned by Pope Agatho, and declared an heretic by the sixth, seventh, and eighth General Councils, which no sophistry is artful enough to clear him of, says Cardinal Camus. The Council of Constance deposed John XXIII. for a great number of notorious crimes, proved by witnesses, and owned by himself, as lewdness, simony, adultery, poisoning his predecessor, and a thousand cheats, says Du Pin. The Council of Basil also deposed Eugenius as perjured, incorrigible, schismatical, heretical, &c.

On the supposition of the infallibility of the Pope, how are we to reconcile the declaration of Pope Gregory with the elevated pretensions of his successor? "Whoever claims the universal episcopate," said Gregory, at the latter end of the sixth century, "is the forerunner of antichrist." Now this identical universal episcopate, as we all know, has been subsequently claimed by a long succession of Roman Pontiffs. If then infallibility rest with the Pope, who are we to believe, Gregory, or his successors?

Again, during the period of the great schism, there were at one time no less than three contemporary Popes, all asserting papal infallibility,—all mutually blaming each other as an undoubted antichrist, with bell and candle. Now it is clear, that every one of these three persons cannot have been in the right. Two out of the three must inevitably have been mistaken: and yet the claims of the two antichrists were not a whit less strenuous and emphatic than the claims of the genuine Vicar of Christ. On the principles of the Romanists, one of the three *must* have been that Vicar; or the Catholic Church was left during a long period, in the unsatisfactory condition of heedlessness. But all three claimed the Vicariate; and all the three mutually anathematized each other as antichrists, and wolves, and deceivers, and Judases, and sons of perdition. If all the three were infallible, then were there three antichrists in the Church; for each pronounced his rivals to be respectively an antichrist. If no one of the three was infallible, then the dream of papal infallibility is at an end. If one of the three was infallible, while the other two were antichrists, by what marks are we to distinguish the two antichrists from the genuine Vicar? To settle the claims of the three rival Pontiffs, and at the same time to preserve the infallibility of the Papacy, would puzzle a wiser man than Solomon himself.

Nor have Councils been less fallible. The second Council of Ephesus is generally condemned in the Church of Rome: and Bellarmine gives a list of General Councils which are to be rejected; some for heresy; some for want of the Pope's approbation; and some as not received by the Universal Church, that is, the Church of Rome.

Nor is this infallibility placed conjointly in Pope and Council; for, on the one hand, the Decrees of the Council of Constance and Basil declare the supremacy and infallibility to be in General Councils,—that these are above Popes; and that those are heretics who deny this doctrine. On the other hand, Pope Leo and the Lateran Council assert, that it is necessary to salvation that all Christ's people should be subject to the Bishop of Rome; and that the Pope has authority over all Councils. Wherefore this contradiction of each other overthrows the common foundation.

The state of human nature, likewise, renders such a claim, even under its most favourable aspect, impossible. How much more apparent is the impossibility, when this quality, more than human, is claimed for a long succession of men, many of them confessedly the most profligate and unprincipled, who used their power, which, whatever it was, ought to have been wholly spiritual, to the worst purposes of worldly policy, to the gratification of the most inordinate ambition; who invariably pursued this object by wars, by usurpations, by crimes of the blackest kind; who took on them to pronounce, *ex cathedra,* what the whole Christian world should believe; determining magisterially on the most difficult and abstruse questions, and adapting their determination to their politics. The pretension, if it were not so insulting to common reason and common sense, and had not been such an instrument of power ill employed, would only be ridiculous. Neither is the case made better by ascribing infallibility to Councils; for they consist of fallible men, the aggregate of whom can never compose infallibility; of men with all their passions and prejudices about them; which are directed, as large assemblies are apt to be, by the ability and address of a few leaders, and governed by cabal and intrigue. That this was notoriously the case with the last Council, that of Trent, which has completed the fabric of Popery, as it exists in our days, we know from the most authentic accounts and most convincing evidence.

OF THE POWER AND AUTHORITY OF THE POPE. (1.)

"Moreover, we define, that the holy Apostolic See, and the Roman Pontiff have a primacy over the whole world, and that the Roman Pontiff himself is successor of St. Peter, the chief of the Apostles, and true Vicar, or, representative, of Christ, and that *he is the head of the whole Church*, and the Father and Teacher of all Christians; and that to him, in St. Peter, was delegated by our Lord Jesus Christ full power to feed, rule, and govern the universal Church;" as also is contained in the acts of General Councils and in the holy Canons. (2.) (*Concil. Florent. Sess. X. apud Labbe. Vol. XIII. p.* 316.) and the Council of Constance, (*Sess. VIII.*) anathematises all who deny the Popes being the immediate Vicar of Christ, and his apostles. In the fourth, or great Lateran Council, it is set forth "that the secular powers shall be admonished, and, if necessary, be compelled by ecclesiastical censures, to *make oath* that they will, to the utmost of their power, *strive to extirpate* from their territory all Heretics, declared to be such by the Church; and further, that if any temporal Lord, being required and admonished by the Church, shall neglect to purge his territory from all taint of heresy, he shall be excommunicated by the Metropolitan and other Provincial Bishops; and if he contemptuously omit to give satisfaction within a year, it shall be signified to the Holy Pontiff, in order *that he may thenceforth proclaim his vassals absolved from all fealty to him*, (3.) *and may expose to Catholics his territory to be occupied by them, who having excommunicated the Heretics, may possess the same without contradiction*." (*Con. Labb. Vol. XI.* 147.) Pope Boniface VIII. declares "that we are instructed by the Gospel, that there are two swords, the spiritual and the temporal—the one to be used *for* the Church, the other *by* it—but at the nod and sufferance of the Priest. But one sword ought to be under the other, *and the temporal authority to be subjected to the spiritual; and finally, we declare, say, define, and pronounce, that it is of necessity of salvation to every creature to be subject to the Roman Pontiff*." Innocent III., who presided over the great Council of Lateran, says, "God instituted two dignities, which are the authority of the Pope, and the power of Kings: the spiritual is the greater; and that which rules over carnals, the lesser. So that the difference between Pontiffs and Kings may be understood to be as great as between the sun and moon;" (*Decret. De. Maj. et Obed. Lib. I.*) On the primacy of the Roman Bishop, the Council of Trent issued no Decree; but Pius's Creed requires every true Catholic to "promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the Prince of the Apostles, and the Vicar of Jesus Christ." In the General Council of Florence in 1439, the point was fully decided: "Moreover we define that the Holy Apostolic See, and the Roman Bishop, has the Primacy over all the earth; and that he is the successor of the Blessed Peter, the Prince of the Apostles, the true Vicar of Christ, the Head of the whole Church, and the Father and Teacher of all Christians; and that to him, in the person of the blessed Peter, was committed by our Lord Jesus Christ, the full power of feeding, directing, and governing the universal Church, in such manner as is contained in the acts of General Councils, and in the holy Canons," (*Conc. Gen. XIII.* 515.) Similar to this is the Decree of the Lateran Council, "That the Roman high Priest holds a primacy over the universal Church, as successor of St. Peter, Prince of the Apostles; the Father and Doctor of all Christians, to whom all power is committed to feed, direct, and govern the Catholic Church." (4.) And at the coronation of a Pope the triple crown is put upon his head, with these words; "Receive this diadem adorned with three crowns, and know yourself to be the father of Princes and Kings, Governor of the world, and heir on earth of our Lord and Saviour Jesus Christ." *Dominus Noster, Deus Papa, Our Lord God the Pope,* is the frequent compliment of the Canonists. The same title is given him by the Council of Lateran. (*Sess. IV.*)

Allied to the Supremacy of the Pope is that of the Roman Church, which is declared to be "the Mother and Mistress of all Churches;" (5.) (*Pope Pius IV.'s Creed,*) and the power which she claims and exercises in virtue of that Supremacy. Her right to cut off from her communion all whom she regards as Heretics, can neither be denied nor complained of.—But she has ever claimed the right, in virtue of her supremacy, to exercise a vindictive power of punishment over those so cut off, "for it is not to be denied," says the Trent Catechism, "that heretics and schismatics are in the power of the Church, as those who may be judged by her, punished, and condemned with an anathema." The great Lateran Council decrees, "that those whom the Church condemns as Heretics, are to be delivered over to the secular power, to be punished in the manner that is due," viz. death in its most appalling form—

death by burning.—And "those who receive, defend, or favour heretics, are to be excommunicated, and if they do not give satisfaction within a year, they become, ipso jure, infamous, inadmissible to any public offices, or councils, not allowed to vote at any elections, nor to give evidence, nor to make a will, nor take an inheritance."

OBSERVATIONS.

(1.) To this doctrine may be imputed the jealousy of Princes,—the divisions among the people,—the fury of civil war. To this we may impute all that interference in the temporal polity of states, on the part of the Popes, and the subsequent resistance of Princes, which has often made the Church of Rome the enemy of the civilized world; and rendered the history of so many ages a continued narrative of tumult, crimes, and bloodshed. The decisions of our judgment, and the principles of our religion, influence men's conduct; and the doctrine that allegiance of any kind is due to the Pope, however guarded and limited, explained and palliated, it may be, has uniformly been productive of misery, by dividing or alienating the attachment and obedience of the people, from the sovereign and laws of their respective countries. Both theory and experience unite to convince the world, that spiritual allegiance, without temporal power, is an utter impossibility; for it is a motive of conduct, and affects, therefore, the happiness of every individual in the whole community.

The Supremacy of the Pope was gradually established—of which the following is a brief outline. As Rome was the principal city in the world, which at first governed the Church, the Bishop of Rome, after the fall of Jerusalem, exercised jurisdiction over greater, nobler, wealthier converts than any Bishop of the empire. Appeals in civil matters were usually brought to Rome, and many strangers consequently resorted from all parts. As the Bishop of Rome was enabled to maintain greater state, and possessed greater influence than others, the custom of civil appeals was made a precedent for ecclesiastical appeals. When the title of Universal Bishop, which Gregory I. had rejected, was assumed by his ambitious successors, these various precedents were made the law over those churches, which had, hitherto, preserved their independence; until, at length, monarchs were laid prostrate by the exercise of ecclesiastical power. Witness the Emperor, Henry III., dispossessed of his empire, and of the allegiance of his subjects, by the decree of a haughty Pope, who concluded the sentence of deposition in these characteristic terms, "it is meet that he be deprived of dignity, who endeavoureth to diminish the Majesty of the Church." Witness the same Emperor, after he was deposed, waiting in the frost three days, at the entrance of a city where the Pope, "clothed in purple and fine linen, fared sumptuously every day," while the fallen monarch begged with most abject entreaties, a pardon which he with difficulty, at length, obtained. Even our own Henry II. performed penance at the shrine of a haughty and domineering prelate; and in order to obtain absolution from the ecclesiastical functionaries, was obliged to endure scourging by the whips of monks. Another of our kings was constrained to surrender his regal dignity into the hands of the Pope's representative, and to hold the crown of England as a tributary of the See of Rome. "Is not the King of England our vassal," said the haughty Pontiff, "and I say more, our slave, who can with our nod imprison him, and enslave him to reproach?" Another of the Popes, inflamed with ambition, and maddened by a military spirit, disdaining the employment of weapons not carnal, flung the keys of St. Peter into the Tiber, and declared that henceforward he would wield only the sword of St. Paul.

"What shall we say or think of the Pope's intolerable pride? Can any man then, which either hath or shall read the Popes' lives, justly say that they had the Holy Ghost within them? *First*, as touching that they will be termed Universal Bishops and Heads of all Christian Churches throughout the world: we have the judgment of Gregory expressly against them; who, writing to Mauritius the Emperor, condemneth John, Bishop of Constantinople, in that behalf, calling him the prince of pride, Lucifer's successor, and the forerunner of Antichrist. St. Bernard also, agreeing thereunto, saith, what greater pride can there be, than that one man should prefer his own judgment before the whole congregation, as though he only had the Spirit of God? And Chrysostom pronounceth a terrible sentence against them; affirming plainly, that whosoever seeketh to be chief on earth shall find confusion in heaven ; and that he which striveth for the supremacy, shall not be reputed among the servants of Christ. Again he saith, to desire a good work, it is good; but to covet the chief degree of honour, it is mere vanity. Do not these places sufficiently evince their outrageous pride, in usurping to themselves a superiority above all others, as well Ministers and Bishops, as Kings also and Emperors ?

" But as the lion is known by his claws," so let us learn to know these men by their deeds. What shall we say of him, that made the noble King Dandalus to be tied by the neck with a chain, and to lie flat down before his table, there to gnaw bones like a dog ? Shall we think that he had God's Holy Spirit within him, and not rather the spirit of the Devil ? Such a tyrant was Pope Clement VI. What shall we say of him, that proudly and contemptuously trod Frederick the Emperor under his feet, applying the verse of the Psalm unto him, " Thou shalt go upon the lion, and the adder, the young lion, and the dragon thou shalt tread under thy feet." Shall we say that he had God's Holy Spirit within him, and not rather the spirit of the Devil ? Such a tyrant was Pope Alexander III. What shall we say of him, that armed and animated the son against the father, causing him to be taken and to be cruelly famished to death, contrary to the law both of God, and also of nature ? Shall we say that he had God's Holy Spirit within him, and not rather the spirit of the Devil ? Such a tyrant was Pope Pascal II. What shall we say of him, that came into his popedom like a fox, that reigned like a lion, and died like a dog ? Shall we say that he had God's Holy Spirit within him, and not rather the spirit of the Devil ? Such a tyrant was Pope Boniface VIII. What shall we say of him, that made Henry the Emperor, with his wife and his young child, to stand at the gates of the city in rough winter, bare-footed and bare-legged, only clothed in linsey woolsey, eating nothing from morning to night, and that for the space of three days ? Shall we say that he had God's Holy Spirit within him, and not rather the spirit of the Devil ? Such a tyrant was Pope Hildebrand ; most worthy to be called a firebrand, if we shall term him as he hath best deserved.

" Many other examples might here be alleged ; as of Pope Joan the Harlot, that was delivered of a child in the high street, going solemnly in procession ; of Pope Julius II., that wilfully cast St. Peter's keys into the river Tiberius ; of Pope Urban VI., that caused five Cardinals to be put in sacks, and cruelly drowned; of Pope Sergius III., that persecuted the dead body of Formosus, his predecessor, when it had been buried eight years; of Pope John XIV. of that name, who having his enemy delivered into his hands, caused him first to be stripped stark naked, his beard to be shaven, and to be hanged up a whole day by the hair, then to be set upon an ass, with his face backward toward the tail, to be carried round about the city in despite, to be miserably beaten with rods, last of all, to be thrust out of his country, and to be banished for ever.

"But to conclude, and make an end, ye shall briefly take this short lesson: wheresoever ye find the spirit of arrogance and pride, the spirit of envy, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c., assure yourselves that there is the spirit of the devil, and not of God, albeit they pretend outwardly to the world never so much holiness.

"Such were all the Popes and Prelates of Rome for the most part; as doth well appear in the story of their lives; and, therefore, they are worthily accounted among the number of false prophets, and false Christs, which deceived the world a long while. The Lord of heaven and earth defend us from their tyranny and pride, that they never enter into his vineyard again, to the disturbance of his silly poor flock; but that they may be utterly confounded and put to flight, in all parts of the world."—*Hom. for Whitsunday.*

(2.) Bellarmine's (*De Rom. Pont. Lib. IV. c.* 3.) elucidation of this power is as follows: "That the Pope cannot err, when teaching the whole Church in a matter of faith, or delivering precepts of morals, which are prescribed to the whole Church, and which relate to matters necessary to salvation, or good or evil in themselves. He is the judge of controversies, and his judgment is certain and infallible." Hence, it is a point universally admitted in the Catholic Church, that, as Bishops in their own Dioceses, so the Pope throughout the whole Church, can make laws which bind the conscience.

(3.) That this is no unmeaning claim will appear evident to those who recollect the case of Childeric III., whom Zachary, at the solicitation of Pepin, deposed. The deposition of John, King of England, by

Innocent III., was a practical comment on that extravagant maxim, "That no Princes or Bishops, Civil Governors, or Ecclesiastical Rulers, have any lawful power, in Church or State, but what they derive from the Pope." Bellarmine's summary of the matter of the Pope's temporal power is this, "That when on the same point, the laws of the State and those of the Pope are found to be contrary, if the matter of the law concern the danger of souls, the law of the State is abrogated by that of the Pope: but when the matter of the law is a temporal thing, not concerning the danger of souls, the law of the Pope cannot abrogate the law of the State, but both are to be kept, the one in foro ecclesiastico, the other in foro civili."

(4.) That the supremacy of the Roman Pontiff was unknown in the beginning of the fourth century, may be inferred from the following Extracts from St. Jerome in Ess. Evangel. tom. V. p. 802. "Wheresoever there is a Bishop, be it at Rome, at Eugubrium, at Constantinople, or at Rhegium, at Alexandria or at Taxis, he is of the same worth, and of the same priesthood; the power of wealth, and the lowliness of poverty render not a Bishop more high or low; for all of them are successors of the Apostles." It is also undeniable that for 600 years after Christ, no Church of Christ in the world believed any Pope of Rome to be universal Bishop, and no Pope claimed it. The Bishop of Rome, from his station and influence, sometimes assumed a tone of authority and power; but no Bishop of Rome ever attempted to interfere in the regulations of any other Churches, till the dispute arose about the time of keeping Easter. Victor, then Bishop, took upon him to censure the Churches of Asia on this subject; but not only did they despise and disregard this intrusion, but Irenæus, in the name of the Churches of France, as well as other Bishops, as Eusebius the historian tells us, sharply reproved him. Stephen went farther in the year 250, and attempted to restore two Bishops that had been deposed; but the Churches of Spain and Africa, with Cyprian at their head, opposed and frustrated his attempt. Soon after, a controversy arose between Stephen and Cyprian, about the rebaptizing of those who had been baptized by heretics; Stephen excommunicated Cyprian and the African Churches,—that is to say, he withdrew from their communion; but they despised his censures, and were joined by the whole of the Eastern Churches. So far was the Church of Rome from being the centre of unity to the whole Church of Christ, that there was not even admitted a right of appeal to her, as to a superior authority. The Epistles of St. Cyprian are most copious on this subject.

When Christianity became the established religion of the empire, the Bishops of Rome, the Imperial city, and seat of government, increased in influence, their judgment was courted, and the way was prepared for the antichristian usurpations that followed: yet even in the sixth century, after the seat of empire had been transferred from Rome to Constantinople, and the Bishops of Constantinople in consequence rivalled the Bishops of Rome, in the unholy contest for dominion,—even then, when John, Bishop of Constantinople, under the auspices of the Emperor Maurice, assumed the title of Universal Bishop,—Pope Gregory, surnamed the Great, wrote to the Emperor, remonstrating against it as an unchristian usurpation, and declaring that he who should assume it, was "either antichrist or his forerunner." And writing to John, he said, "What wilt thou answer unto Christ, who is the true head of the universal church, in the day of judgment, seeing that by this name, Universal, thou seekest to enthral all the members of his body to thyself? Whom dost thou imitate herein, save Lucifer, who, in contempt of those legions of angels who were his fellows, sought to mount aloft to the top of singularity, where he might be subject to none, and all might be subject to him?" (See Greg. Epist.) By and by, this Maurice was dethroned and murdered by Phocas, one of his own centurions; and Pope Boniface III., the second in succession after Gregory, obtained from Phocas the murderer, in the year 606, the right that the Church of Rome should thenceforth be the head of all other Churches, and the Bishop of Rome be called Sovereign and Universal Bishop. Thus six hundred years elapsed before the claims of the Church of Rome to supremacy were admitted, and these claims were sanctioned—not by the Lord Jesus Christ, but by the Emperor Phocas, who waded to the throne through the blood of his master. For the establishment of these claims, the gradual corruptions of six centuries were requisite. Thus, in what way soever we contemplate the subject, we find the claims of the Pope of Rome, as opposed to the authority of Jesus Christ as they are contrary to the rights of conscience, and hostile to the interests of religion. It is ground of rejoicing that the diffusion of the

Scriptures, and the progress of scriptural knowledge, are fast dissipating that darkness in which, and in which only, the unscriptural claims of the Popedom could have been admitted and sanctioned. Men are beginning to disregard usage and custom, and to ask, What saith the Scripture?—assured that Jesus Christ and his Apostles are better guides than antiquity, with its Canons and its Councils. Let this spirit be perpetuated, and that event is not far distant, of which the tidings break upon the ear, "Babylon the great is fallen, is fallen: the kingdoms of this world are become the kingdoms of our God and of his Christ."

We may pause here, (says Dr. Grier,) in order to take a brief retrospect of the regular, though slow advances of the Bishops of Rome to sovereign power. While the Church continued militant, her chief Pastors were strangers to ambition, and only to be distinguished by the holiness of their lives: but as soon as its first dignities were accompanied with honour and reward, the Bishops of Rome, and of the other great cities, Constantinople, Alexandria, Jerusalem, and Antioch, began to raise themselves each above the other. In this race of ambition, many causes concurred to give the Bishop of Rome the ascendancy over his brethren of the East.

Thus, to begin with the reign of Justinian:

At the period in which Belisarius was engaged in the extirpation of the Arians in the West, some of the northern Kings, who had penetrated into Italy, entered into the Romish Communion, after they became converts to Christianity. The royal Ethelbert, of England, followed their example. In the commencement of the seventh century Mahomet appeared, and threatened the Emperor of the East with destruction, which his followers were afterwards able to effect. These two extrinsic causes operated materially to the advantage of the Romish See.

For the internal causes, we must look to the conduct of the Pontiffs themselves. Passing over the assumption of Universal Bishop, as of itself it imparted no power; we find Stephen III., in the eighth century, raised to the rank of a temporal Prince, by Pepin, King of France. This Monarch, having afforded him the assistance he sought for against the Lombards, after his conquest over them, put him in possession of the territory he had retaken. Charlemagne confirmed the donation of his father.

The next step which led to a further aggrandizement of the Roman

See, was on Pope Stephen's appointment as judge of the disputes which arose between the grandsons of Charlemagne, on the right of inheritance. The Bishop of Rome became then in reality a Sovereign, when recognised as an arbiter between temporal Princes. It had, in fact, been his uniform practice from the earliest age, to act in the capacity of judge, when disputes ran high on controverted points. On those occasions he decided, not according to the merits of the case, but in favour of those who were most submissive to his authority; so that between whomsoever the dissension arose, he took care to turn it to his own advantage. Papal ambition was also at this time aided by the appearance of false Decretals, which, being admitted as authentic, tended to detach Bishops from the jurisdiction of their respective Metropolitans, and make them dependent on the Roman See.

But what finally and firmly established the power of those spiritual monarchs, arose from the abject servility of Charles the Bald, one of Charlemagne's descendants, who loaded with splendid gifts John VIII., no less a personage, according to some authors, than Pope Joan herself; in order that he might receive at her hands the Imperial Diadem! From this time forward the Roman Pontiffs, elevated to the rank, and possessing the power of temporal Princes, contemptuously slighted the authority to which they had hitherto crouched. Hence arose violent contests between Popes and Emperors:—the former discharging their spiritual artillery in the form of excommunication, anathema, and the dissolution of the ties of allegiance, which bound the subject to his Sovereign;—and the latter, in retaliation, imprisoning and deposing their opponents; or, what was no less galling to them, setting up rival claimants to the Pontifical Chair. Thus did they inflict on each other the most deadly wounds. In the midst of this fermentation, was engendered the furious Hildebrand, who, while yet in a private capacity, had the address to prevail on Nicholas II., whom he seated on the Papal Throne, to ordain that the election of Pope should be confined to the Bishops and Curates of the city of Rome; (all of whom assumed the title of Cardinals;) a step, by which the rights of both the Emperor and his subjects were trampled on, and the civil, brought under the control of ecclesiastical, authority.

Ignorance and superstition now became the order of the day with the lords of the Vatican: knowing, as they did, that they were the most effectual way of keeping from public view their crimes and usurpations. The degenerate Monks contributed their share to this work of darkness. While it lasted, no heresy appeared, no controversy took place; because none thought differently from the See of Rome: the people contented themselves in yielding an implicit faith to what was delivered from the pulpit, without enquiry as to the nature of it. Passive obedience to the Roman Pontiff being the leading principle of the religion of the age; there was no necessity for any mental exercise whatever. In a word, at that period, there was no such thing as thinking. As might be expected, the humility and piety, which constituted the chief ornaments of the clerical character in the early ages of the Church, became gradually fainter, according as the restraints on it were removed; until the tenth age witnessed their entire disappearance.

On the general character and conduct of the Roman Pontiffs, Mr. Southey observes, The learned Jews, says South, still made this one of the ingredients that went to constitute a Prophet, that he should be perfectus in moralibus, a person of exact morals, and unblamable in his life; the gift of prophecy being a ray of such a light as never darts itself upon a dunghill.

Can we suppose, if the Roman Pontiff were what his advocates represent him, that less would be required for a Pope than for a prophet? Might it not be expected that heaven would so far interfere in the choice of its own accredited representative and plenipotentiary on earth, as always to provide, that the election should fall upon one whose former life had been at least blameless; or, by an unequivocal manifestation of its consent, that it should have made regeneration a necessary consequence of the appointment; so that the newly created Pope with the title of Holiness should receive the grace, and put on sinless perfection as well as Infallibility with his pontificals? If God delivered over the power and dominion in heaven as well as earth to the Roman Pontiff; if that Pontiff be indeed the living and oracular depositary of the faith, the unerring expounder of what is written, and the sure preserver of those unwritten interpretations and additions which in the Romish Church are held of equal authority with Scripture,—if upon the Pope, under God, the salvation of all the faithful depends,—is it possible that these stupendous prerogatives should co-exist with imbecility, with vice, with flagitious profligacy,—with flagrant unbelief? Would the offence have been less for Cossa or Borgia to take upon themselves such an office, than for Uzzah to approach the ark! The Holy Ghost, says Bishop Taylor, never dwells in the house of passion. Will it dwell with ambition, with avarice, with impiety, with all the Cardinal sins? For in their company the Holy Spirit must have dwelt—with all these sins in monstrous hypostasis it must have been united, if the pretensions of the Papal Church were true.

It is not through these broken conduits, through these sinks and sewers that we can be content to receive the waters of life! We drink of them at the living well, at the fountain head, at the Rock of Scripture, from whence they flow pure, and will for ever flow. In Scripture it was that the truths of Christianity were preserved when the Popes were, what Baronius confesses them to have been, monsters of wickedness; when, in St. Bernard's words, "they had wolves instead of sheep for their flock, and Rome was the Devil's own pasture." It is not there that we must look for that Church to which the promise was made, nor for the head of that Church who made it. That Church is neither to be found under the Eastern Patriarch nor the Western Pope. It existed among the Pyrenees and the Alps, where the Albigenses have been destroyed with fire and sword, and where, at this day, the Vaudois, in patience and in poverty, bear testimony to the Gospel. It existed in Bohemia and in Britain; wherever two or three were gathered together in their Saviour's name, wherever the covenant of grace was accepted in meekness and in truth. It existed even among heretics and monks and friars, —more erring than all heretics,—wherever the errors of belief were involuntary and unavoidable, wherever the sacrifice was offered of a broken spirit and of a contrite heart. There was the Church of Christ; not in the ship of St. Peter when that ship was manned by pirates, or floating at the mercy of the winds upon the Dead Sea, while the crew were carousing with harlots, or engaged in brawls and blood. If the gates of hell could have prevailed against the Church, it would have been by the agency of such a crew; and if by means of crusades, inquisitions, leagues, massacres, conspiracies, assassinations, and armadas, they had prevailed, and the Reformation had been suppressed, England would now have been what Spain and Italy are, divided between superstition and atheism, in a state of moral leprosy and intellectual darkness.

(5.) But the Churches of Jerusalem and Antioch existed before that of Rome; and it is only Jerusalem, which is above, which has, in the word of God, the honourable epithet of "Mother of us all." The Roman Church further claims to be the Mistress of all Churches; but the Saviour, who so often denounced the spirit of domination in individuals, and who said, "ONE is your Master even Christ," has given no right to communities to domineer over other communities; nor was that right ever claimed till "the man of sin" had seated himself in the temple of God. There is no evidence whatever that the Church of Rome was founded by St. Peter, as the Romanists affirm, or by the joint labours of Peter and Paul. In the first Christian Council at Nice, all other Christian Churches were on an equality with that of Rome; and in the Fourth General Council (that convened at Chalcedon) it was declared that the Church at Constantinople should have equal honours with that of Rome, because the seat of Imperial Government was there.

OF FREE WILL.

"WHOSOEVER shall say, that the Free Will of man, after the sin of Adam, was lost and extinguished, let him be accursed." (*Conc. Trid. Sess. VI. Can. V.*)

OBSERVATIONS.

Man is, *in certain cases,* a free agent, possessed of free will. He can do, or neglect, as he pleases, whatever nature suggests, for the preservation of the body, or promoting his temporal welfare. He hath, moreover, free will to perform the works of Satan, (John viii. 34,) both in thinking, willing, and doing, that which is evil. "For the imaginations of the thoughts of man's heart are only evil continually." (Gen. vi. 5.) But in spiritual matters, man is so depraved, his will so perverse, his understanding so stupid, and his passions so powerful, that "being of his own nature fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds;" (*Hom. for Whitsunday.*) he "cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God." (See Rom. viii. 7, 8; 1 Cor. ii. 14; xii. 3; 2 Cor. iii. 5; John xv. 5; vi. 44.) If man is thus helpless, it is evident that "we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." (*Art. X.*) In what way this grace of God in Christ is conveyed and communicated to man, we know not; the way of communicating it being invisible and incomprehensible. Our Saviour compares it to the wind that bloweth where it listeth, no man knows whence it cometh, and whither it goeth. When the air, naturally the most elastic of all bodies, is agitated, and violently driven by it, we feel its force, but we know nothing of its nature, and mode of operation; so are we ignorant of the manner in which the grace of God operates on a sinner's heart, in disposing his will, and aiding his endeavours, to work out his salvation with fear and trembling; yet must we confess, that "it is God that worketh in us both to will and to do of his good pleasure." (See particularly, Eph. ii. 1—12.)

"It is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their own crooked and perverse nature they should never have. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus. (*Homily on Whitsunday.*) From God, and from him "alone, all holy desires, all good counsels, and all just works do proceed." (*Collect at Evening Prayer.*) It is he that must give us the spirit to think, and do always "such things as be rightful; that we, who cannot do any thing that is good, without him, may by him be enabled to live according to his will." (*Collect, Ninth Sunday after Trinity.*) "We are all become unclean, but we all are not able to cleanse ourselves, nor to make one another of us clean. We are by nature the children of God's wrath; but we are not able to make ourselves the children and inheritors of God's glory. We are sheep that run astray; but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness." (*Homily on the Misery of Man.*)

It is a contradiction to suppose, that a guilty, polluted, sinful creature, should have any pre-disposition to turn to God. The whole current and bent of the will set in another, and an opposite direction. Whoever becomes experimentally acquainted with the Gospel, is said to be born not of blood, nor of the will of the flesh, nor of the will of man, but of the will of God. Men naturally love darkness rather than light; and had much rather live and die in their sins, than believe and be converted. They must infallibly perish everlastingly, but for the sovereign grace and mercy of God. He is indeed "found of them who sought him not, and heard of them who called not upon him;" yet no man is saved contrary to his own will, nor is any violence done to it. How both free grace and free will co-operate, without destroying the proper character of either, is one of the many mysteries of godliness. Nor is it of much moment to argue it, provided all the glory of man's salvation be secured to God. "From him all gifts and graces come. Faith, without which no man shall see the Lord, St. Paul confesseth plainly, to be the gift of God. It is verily God's work in us, the charity wherewith we love our brethren. If, after our fall, we repent, it is by him that we repent, which reacheth forth his merciful hand to raise us up. If any will we have to rise, it is he that preventeth our will, and disposeth us thereto. If after contrition we feel our consciences at peace with God through the remission of our sin, and so be reconciled again to his favour, and hope to be his children, and inheritors of everlasting life; who worketh those great miracles in us? Our worthiness, our deservings, and endeavours, our wits, and virtue? Nay, verily, St. Paul will not suffer flesh and clay to presume to such arrogancy; and therefore saith, all is of God, who hath reconciled us unto himself, by Jesus Christ."—(*Third Hom. for Rogation Week.*)

OF SIN.

FIRST.—Its nature. Sin is either original, or actual.

I. *Of original sin.* Of this taint the whole human race are confessed to be partakers; of which, however, "the guilt is wholly washed away in baptism; so that though in the baptised there remains a disposition to sin, or concupiscence, this is not really sin; and when St. Paul calls it so, he does it only because it is the *effect* of sin, and inclines men to sin." The Virgin Mary is not to be included in this decree, but that concerning her is to be held, which Pope Sixtus IV. had before defined; and all are declared anathematized who dare to condemn the notion of her being conceived without the taint of original sin. (*Conc. Trid. Sess. V. Decret. de Orig. Pecc.*)

II. *Of actual sin,* which is either mortal, or venial.

1. Mortal; that is, gross in its nature, and committed knowingly, wilfully, and deliberately. As these render the doer of them "children of wrath, and enemies of God, it is necessary that they be confessed; even the most secret, and although only committed against the two last commandments: for if there be any thing knowingly concealed, then the remission of the Priest avails nothing." (*Con. Trid. Sess. XIV.* 5.)

2. Venial. These are sins of ignorance; or such as, being

small in their nature, cannot offend God, or hurt our neighbour. "In this mortal life, even holy and justified persons fall into daily venial sins, which, in no respect, affect or detract from their holy character," (*Con. Trid. Sess. VI. c.* 2.) "and do not exclude the transgressor from the grace of God;" (*Id. Sess. XIV. c.* 5.;) hence it is not necessary to confess these, "as they may be concealed without incurring sin, and may be atoned for in various ways." (*Id.*)

SECONDLY.—Its Remission. 1. By the Invocation and Intercession of the Saints.

2. By the power of the Church:—1. In Indulgences, 2. By Absolution.—*See Penance.*

3. By Purgatory.

4. By the sacrifice of the Mass.—*See Eucharist.*

OBSERVATIONS.

"Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault or corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit, and therefore in every person born into the world, it deserveth God's wrath and damnation: and this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *φρονημα σαρκος*, which some do expound, the wisdom; some, sensuality; some, the affection; some, the desire of the flesh; is not subject to the law of God. And though there is no condemnation for them that believe and are baptised, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin." (*Art. ix.*) A little observation will teach us, that a very awful change must have taken place in the nature of man, since "God created him in his own image," and saw that every thing he had made was worthy of being pronounced "good." (See

Gen. vi. 5 to 12; Psal. xiv. 2, 3; li. 5; liii. 1 to 3; Isai. i. 5, 6; Gal. v. 17.) Nor let it be for a moment supposed, that this defection from this original holiness is but trifling or partial. "Man," says the article, "is very far gone from original righteousness,—*ab originali justitia quam longissime distet*"—as far as possible, to the utmost verge. "The divine image is obscured and marred in a degree to be scarce discernible; the will depraved; the imagination debauched; the reason weak; the passions rampant! This deformity is not externally visible: but could the eye be turned upon the internal man, we should see the hideous shape of a will at enmity with God; a heart disregarding his law, insensible of his goodness, fearless of his wrath, swelling with the passions of ambition, avarice, vain-glory, lust. Yet this is the picture of the unregenerated man, by the depravity consequent upon the fall, born in iniquity, and conceived in sin." (*Horsley's Sermons.*) This doctrine is recognized by the Church of England throughout her Liturgy offices. Her members declare "that they have followed too much the devices and desires of their own hearts, and that there is no health in them;" they supplicate mercy, as "miserable sinners;" she declares that "all men are conceived and born in sin," and that "we be of ourselves of such earth, as can bring forth only weeds, nettles, brambles, and briars; and that therefore we should confess with mouth and heart, that we be full of imperfection;" "for, by ourselves, we are not able either to think a good thought, or work a good deed." (*Homily on the Misery of Man.*) The darkness of man's understanding, the perverseness of his will, the alienation of his affections, the wickedness of his heart, (Mark vii. 21, 22,) prove that "the gold is become dim, and the fine gold changed." In fact, again to use the language of the Church of England, "Man, of his own nature, is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly notion, only given to evil thoughts and wicked deeds." (*Homily on Whitsunday.*)

The Church of Rome maintains, that original sin is entirely taken away by baptism, and that the corrupt dispositions remaining in man after baptism, have not the nature of sin. But, as all opposition or repugnance to the purity of the divine law, is sin; so, if this opposition be proved to exist, then the existence of an evil principle will incontrovertibly be demonstrated to exist in the heart of man. The testimony of the Apostle (Gal. v. 17,) decides, therefore, the question, and for ever sets it at rest. "The flesh," says he, "lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." (See also Rom. vii. 21—25; viii. 8.) Every believer, as long as he is in the flesh, will find, in an evil heart of unbelief, and a continual proneness to sin, evidence that he is still liable to "this infection of nature," contracted by the fall of man. Even the Apostle, with all his grace and spiritual attainments, had occasion to lament the plague of his heart, when he says, (Rom. vii. 18—24,) "For I know, that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find, then, a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"

This distinction is groundless, and has no foundation in Scripture. Every sin is a transgression of the divine law; and the wrath of God is revealed against all unrighteousness. There is not the least hint in Scripture of some sins meriting only God's temporal wrath; and others, both his temporal and eternal. "Venial sins," say the Roman Catholics, "are pardonable sins;" which means, not *sins that may be pardoned*, for this is true of all sin, except blasphemy against the Holy Ghost; but *sins that are entitled to pardon*, such as God is bound to pardon. Venial sin does not dissolve friendship with the Almighty; but mortal sin does, and renders the offender liable to eternal death. This distinction of two kinds of sin is unscriptural, and, like most of the Roman Catholic doctrines, dishonourable to God, and dangerous to man. Hear the Bible account of sin:—"The wages of sin is death." (Rom. vi. 23.) "Cursed is every one that continueth not in all things written in the book of the law to do them." (Gal. iii. 10.) "For every idle word that men shall speak, they shall give account in the day of judgment." (Matt. xii. 36, 37.) "He that shall break the least of God's commands, and shall teach men so to do, shall be called least in the kingdom." "All unrighteousness is sin," and "sin is the transgression of the law." (1 John iii. 4; v. 17.)

The truth is, all sin, unrepented of, is mortal; that is, it shall be visited with God's displeasure, "for the unrighteous shall not inherit the kingdom of God." (1 Cor. vi. 9.)

INVOCATION OF SAINTS AND ANGELS. (1.)

"The Saints, reigning with Christ, offer up their prayers to God, for man; hence, it is good and useful supplicantly to invoke them; and to seek refuge, (*confugere,* i. e. flee for succour or relief,) in their prayers, help, and assistance, to obtain favour from God, through his Son Jesus Christ, our Lord, who is alone our Redeemer and Saviour;" (*Con. Trid. Sess. XXV. Decret. de Invocat.*) and all who deny this doctrine are declared to entertain impious ideas, (*impie sentire; id.*) The same doctrine is taught in the Creed of Pope Pius IV., wherein it is said "that the saints reigning with Christ are (*venerandos atque invocandos,*) to be worshipped and invoked." "We fly to the Saints, who are in heaven, for assistance; to whom also, that prayers are to be made, is so certain in the Church of God, that, to pious minds no doubt on the subject can occur." (*Cat. Trid. Pars. IV. c. 6. Sec.* 2.) If doubt could remain, "the miracles wrought at their sepulchres; the lost eyes, hands, and other members, which have been restored; the dead recalled to life; the evil spirits ejected from the bodies of the living; would abundantly remove it." (*Cat. Trid. Pars. III. c. xxx.*) "With good reason, therefore, the holy Church of God has added to this, giving of thanks, prayers also, and imploration, addressed to the Most Holy Mother of God; in order, that we thus might piously and supplicantly have recourse to her, to reconcile God by her intercession to us sinners, and to obtain for us those good things which are necessary, as well for this life, as for life eternal. Therefore, we, exiled sons of Eve, who inhabit this vale of tears, ought constantly to invoke the Mother of Mercy, and Advocate of the faithful, that she may pray for us sinners; and by this prayer, we ought to implore help and assistance from her, of whom no one, without impiety and nefarious wickedness, can doubt her pre-eminent merits with God, and her very great willingness to assist mankind." (*Id. C.* 5. *S.* 6.) *In Offic. Beatæ Mariæ, tempore paschali,* it is asked, "What, in any past time, was ever found, or what, in time to come, will it be possible to find, greater or more illustrious than she? She alone has surpassed heaven and earth in her greatness. For what is more holy than she? Neither Prophets, nor Apostles, nor Martyrs, nor Patriarchs, nor Angels, nor Thrones, nor Powers, nor Cherubim, nor Seraphim, nor aught beside of created things, visible or invisible, can be found, greater or more excellent. She is, at once, the Handmaid and the Mother of God, a Virgin and a Mother." The following Prayer, set forth, in the year 1822, by Pope Pius VII., and, by his special command, appointed to be distributed, for the use of the people of Rome, will best exhibit the nature of the worship addressed to the Virgin.

"I adore thee, Most Holy Virgin, Queen of Heavens, Lady and Patroness of the Universe, as Daughter of the Eternal Father, Mother of his Most Beloved Son, and Most Gracious Spouse of the Holy Ghost; and, prostrate at the feet of thy Great Majesty, with all possible humility, I supplicate thee, by that divine love, with which thou wast filled on thy assumption into heaven, to grant me so much grace and mercy, as to receive me under thy protection, and to number me among thy most happy and joyful servants, whom thou bearest engraven in thy most virgin bosom. Vouchsafe, O Most Merciful Mother and Lady, to receive this miserable and impure heart; take my memory, my will, and all my other faculties and senses, both internal and external; accept my eyes, my ears, my mouth, my hands, my feet; rule them, and make them conformed to the good pleasure of thy sweet Son, intending, at every movement of them, to give thee infinite glory." (2.)

In the Missale Romanum, appeal is *frequently* made to the merits and intercession of the Saints, as the ground of our hope of eternal salvation. In the Collect for St. Nicholas's Day, December 6, we read, "O God, who by innumerable miracles, hast honoured blessed Nicholas, the Bishop, grant, we beseech thee, that by his *merits* and *intercession*, we may be delivered from eternal flames." Various other examples might be produced to the same effect.

"The Angels are to be worshipped, because they continually behold God, and have most willingly undertaken the charge of our salvation confided to them." (*Cat. Trid. Pars. III. c.* 2.) (3.)

OBSERVATIONS.

(1.) The Invocation of Saints, and of the Virgin Mary, was first introduced by Petrus Guapheus, a Presbyter of Bithynia, afterwards Bishop of Antioch, about A. D. 470, and it was first received into the public Litanies about 130 years after. The Romanists have Saints in abundance for every place, and for every purpose; as the heathens had deities. No country, city, parish, or individual without his patron Saint. No element, science, trade, or profession, without its presiding saint. What, if true, would be a peculiar blessing, most diseases have their proper Saints, for their expulsion, and sanation. Still more extraordinary! so great a share are some saints supposed to take in the concerns of men as to extend their patronage and tuition, even to their beasts. The sailors have recourse to St. Christopher, and St. Clement; but most especially to the Blessed Virgin, whom they invoke by the name of Maria Stella, to guard them from the dangers of the sea. St. Agatha is invoked upon accidents from fire. Students intreat the assistance of St. Nicolas, and St. Gregory; painters, that of St. Luke. St. Cornelia is applied to, for the cure of the falling sickness; St. Roche for the venereal disease; and St. Appollonia for the tooth-ache. St. Loy is said to preside over horses, and St. Anthony over swine; and on their particular festivals, the cattle are presented for their blessing. These delusive expectations of assistance and preservation from evils, by means of the saints, please and delight the dupes of superstition. They flock to their churches, and keep their festivals with increasing ardour, kneel and prostrate before their relics and images, and kiss and embrace them with great affection and confidence. "Now then, is there any Angel, any Virgin, any Patriarch, or Prophet, among the dead, that can understand or know the meaning of the heart? The Scripture saith, it is God that searcheth the heart and the reins, and that he only knoweth the hearts of the children of men. As for the Saints, they have so little knowledge of the secrets of the heart, that many of the ancient Fathers greatly doubt whether they know any thing at all, that is commonly done on earth.

"Is not that man, think you, unwise, that will run for water to a little brook, when he may as well go to the head spring? Even so may his wisdom be justly suspected, that will flee unto Saints in time of necessity, when he may boldly, and without fear, declare his grief, and direct his prayer, unto the Lord himself.

"If God were strange or dangerous to be talked withal, then might we justly draw back, and seek to some other.

"What if we be sinners, shall we not, therefore, pray unto God? or shall we despair to obtain any thing at his hands! Why did Christ then teach us to ask forgiveness of our sins, saying, And forgive us our trespasses, as we forgive them that trespass against us? Shall we think that the Saints are more merciful in nearing sinners than God?

"O but I dare not, will some man say, trouble God at all times with my prayers; we see that in kings' houses, and courts of princes, men cannot be admitted, unless they first use the help and means of some special nobleman, to come to speech of the King, and to obtain the thing that they would have.

"To this reason doth St. Ambrose answer very well, writing upon the first chapter to the Romans. Therefore, saith he, we use to go unto the King, by officers and noblemen, because the King is a mortal man, and knoweth not to whom he may commit the government of the commonwealth. But to have God our friend, from whom nothing is hid, we need not any helper, that should further us with his good word, but only a devout and godly mind. And if it be so, that we need one to intreat for us, why may we not content ourselves with that one Mediator, which is at the right hand of God the Father, and there liveth for ever to make intercession for us?

"Let us not, therefore, put our trust or confidence in the saints or martyrs that be dead. Let us not call upon them, nor desire help at their hands: but let us always lift up our hearts to God, in the name of his dear Son, Christ, for whose sake, as God hath promised to hear our prayer, so he will truly perform it. Invocation is a thing proper unto God; which, if we attribute unto the saints, it soundeth to their reproach, neither can they well bear it at our hands.

"Let us not, therefore, in any thing mistrust his goodness; let us not fear to come before the throne of his mercy; let us not seek the aid and help of saints; but let us come boldly ourselves, nothing doubting but God, for Christ's sake, in whom he is well pleased, will hear us, without a spokesman, and accomplish our desire in all such things as shall be agreeable to his most holy will."—(*Hom. on Prayer.*)

(2.) The excesses of devotion in the Church of Rome to the Virgin Mary, are most extraordinary. Even a canonized person, St. Bonaventure, has turned every one of the 150 Psalms to the honour of the Virgin Mary, in what he calls her Psalter; besides the *Te Deum*, and other most solemn adorations of God. In the approved hymns and prayers of that Church to her, grace, pardon of sin, and eternal life are acknowledged to be granted immediately by her, as the giver of these invaluable blessings; as in the hymns, *Memento rerum conditor*, and *Ave Maria Stella;* and in the prayers, *Sub tuum præsidium, salve Regina, mater misericordiæ, &c.* Rosaries and books of devotion to her are numerous; but there was one translated into English, for the use of the Roman Catholics here, of a

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most shocking nature. This is entitled, "The Devotion of Bondage; or, the Practice of perfectly consecrating ourselves to the Service of the Blessed Virgin, *permissu superiorum*, 1632." The Bishop of St. Omer's licensed and recommended it highly; both the Clergy and laity, granting several indulgences to those who should make a devout use of it. In this book, persons are urged to offer up their souls and bodies, as bond-slaves to the Blessed Virgin. Horrid idolatry! Among her high prerogatives there recounted, this is the sixth, viz., "The sovereign dominion that was given her, not only over the world, but over the Creator of the world." This blasphemy was probably grounded on that scandalous address to her, allowed in that Church, "By the right of a Mother, command thy Son." To fill up the detestable measure of absurdity and blasphemy in the devotions to her, the Priest gives the blessing in the following words: "The Virgin Mary, with her pious Son, bless us;" where she is placed at least upon a level with the Son of God. To what an enormous degree will superstition extend! To evade the charge of idolatry, some Divines of the Romish Church have recourse to a superior worship of God, which they call Latria, and an inferior worship, by them termed Dulia, and which they pay to the Saints, to images, and to the cross. But there is no foundation for this distinction: for, all worship of images, and every thing else, God only excepted, is most expressly forbidden in the Holy Scriptures:—Because

1. The nature of religious worship will not admit of such nice distinctions. It is plain, from our Lord's answer to the devil, that he did not consider there were different degrees of religious worship, or that any but God might be worshipped, in any way or manner. The devil required from him no more than the Papists give to saints and images: "Fall down and worship me;" and our Lord's refusal, saying, that God alone is to be served, must be understood to determine, that no degree of religious worship is to be given to any creature whatsoever.

2. The Scriptures mention no such distinction. Nothing is there said of an inferior degree of worship, fit to be offered to saints or angels. An angel refused any kind of worship from St. John. 'I fell down to worship before the feet of an angel, which showed me these things; then saith he unto me, See thou do it not, for I am thy fellow servant; worship God.' (Rev. xix. 10, and xxii. 9.) Yet it is evident, that the Church of Rome commands its members to do the very thing that St.

John was commanded not to do. When Cornelius, the centurion, fell down at St. Peter's feet, and worshipped him, the Apostle forbade him, saying, "Stand up, I also am a man."

3. The common people, neither understand, nor observe this distinction. This is confessed by one of their own writers. "The manner in which the Church invokes the Saints, cannot be called idolatry, although the ignorant people have carried the abuse almost as far as idolatry, either in considering the Saints as the authors of the favours they ask, or in placing more confidence in their mediation, than even in that of Jesus Christ; or, finally, in persuading themselves, that, independently of a good life, the merits and intercessions of the Saints might enable them to obtain salvation."

By whatever modified appellation Romanists may designate the worship they pay to images, its practical tendency on the minds of the lower orders must be collected from the effect it produces in those countries, where the religion of the Church of Rome is the only one of which they have any notion. In the "Christian Examiner, or Church of Ireland Magazine," (an ably conducted Journal,) for Feb. 1827, pp. 149—151, there is an account of the coronation of the Image of the Virgin Mary, of the Immaculate Conception, in the church of Gesu Vecchio, in the city of Naples, so lately as December 30, 1826. The account, with its illustrative remarks, is too long to admit of insertion in this place. It must, therefore, suffice to state, that "when the crown was placed on the head of the infant Jesus, there was a general movement: but when she (the image of the Virgin) was crowned, the lower orders could no longer contain themselves, and the shouts of the men, the cries, the outstretched imploring hands, the tears and convulsive shrieks of the women, showed how vehemently and profoundly they adored the Virgin, and worshipped her image." After the coronation, the Archbishop of Naples, and the Priests, pronounced certain sentences and responses, in which the unlimited power of the Virgin over all nature was unhesitatingly proclaimed, in phrases almost scriptural.

4. The Doctors of the Romish Church are not agreed concerning the distinction between Latria, or supreme worship, and Dulia, or inferior worship.

Many writers in that Church deny, that there is any difference between the two words, and admit, "that it is one and the same virtue of religion which containeth them both." If some say that it is idolatry and mortal sin to give Latria to a Saint, or image, which ought only to receive Dulia; and if others tell you, that these words signify the same thing, let a man do what he will, he incurs the guilt of idolatry, in the opinion of either the one or the other of these parties.

If the Papists excuse themselves from the charge of idolatry, by making a distinction between two different kinds of religious worship, which the nature of the thing does not admit of, which the Bible no where mentions, which the common people cannot understand, and concerning which, their own doctors have disputed; the Protestants have a good excuse for not worshipping saints or images.

(3.) By the Scriptures, we are taught, that the ground of our hope toward God, rests upon the death of Christ; the three great results of which, are, 1. His Merits; 2. His Satisfaction; 3. His Intercession. By these, we may come boldly to the throne of grace, and pray to God, through Jesus Christ; but, if we believe the Church of Rome, we must pray to God, through the Saints, too, and rely also upon their merits,—their satisfaction,—and their intercession. Is it not plain, then, that this is to make the Saints equal to Christ in kind, though not in degree? So that nothing remains of the honour due to our Redeemer, and of the confidence in him, which is not in every kind imparted also to Saints. What then is all this, but to alter entirely the Christian faith, and to destroy the very essence of religion. Rather let us say with St. Austin, "I can address myself more cheerfully, and more safely, to my Lord Jesus Christ, than to any of the holy spirits of God. For this we have a commandment, for the other we have none. For this we have examples in the Bible, for the other we have none. There are many promises made to him who prays to Christ, that he shall be heard; but to him who prays to Saints, there is not one in the whole Bible."

OF INDULGENCES. (1.)

THE conferring of Indulgences, which are denominated "the heavenly treasures of the Church," (*Con. Tri. Decret. Sess. XX.*,) is said to be the "gift of Christ to the Church." (*Sess. XXV.*) To understand the nature of Indulgences, we must observe, that "the temporal punishment due to sin, by the decree of God, when its guilt and eternal punishment are remitted, may consist either of evil in this life, or of temporal suffering in the next, which temporal suffering in the next life, is called Purgatory; that the Church has received power from God, to remit both of these inflictions, and this remission is called an Indulgence." (*Butler's Book of the Rom. Cat. Ch. p.* 110.) "It is the received doctrine of the Church, that an Indulgence, when truly gained, is not barely a relaxation of the canonical penance enjoined by the Church, but also, an actual remission by God himself, of the whole, or part, of the temporal punishment due to it in his sight." (*Milner's End of Controv. p.* 305.) Pope Leo X., in his Bull, *de Indulgentiis,* whose object he states to be "that no one in future may allege ignorance of the doctrine of the Roman Church, respecting Indulgences, and their efficacy," declares, "that the Roman Pontiff, Vicar of Christ on earth, can, for reasonable causes, by the power of the keys, grant to the faithful, whether in this life, or in Purgatory, Indulgences, out of the superabundance of the merits of Christ, and of the Saints; (2.) (expressly called a treasure;) and that those who have truly obtained these Indulgences, are released from so much of the temporal punishment, due for their actual sins to the divine justice, as is equivalent to the Indulgence granted, and obtained. (3.) (*Bulla Leon. X. adv. Luther.*) Clement VI., in the Bull *Uni Genitus*, explains this matter more fully:—"As a single drop of Christ's blood would have sufficed for the redemption of the whole human race," so the rest was not lost, but "was a treasure which he acquired for the militant Church, to be used for the benefit of his sons; which treasure he would not suffer to be hid in a napkin, or buried in the ground, but committed it to be dispensed by St. Peter, and his successors, his own vicars upon earth, for proper and reasonable causes, for the total, or partial remission of the temporal punishment due to sin; and for an augmentation of this treasure, the merits of the blessed Mother of God, and of all the elect, are known to come in aid." "We have resolved," says Pope Leo XII., in his Bull of Indiction, for the universal Jubilee, in 1824, "in virtue of the authority given us by heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his Virgin Mother, and of all the Saints, which the author of human salvation has entrusted to our dispensation. During this year of the Jubilee, we mercifully give, and grant, in the Lord, a Plenary Indulgence, remission, and pardon of all their sins, to all the faithful of Christ, truly penitent, and confessing their sins, and receiving the holy communion, who shall visit the Churches of blessed Peter and Paul," &c. &c. "We offer you," says Ganganelli, in his Bull *de Indulg.*, "a share of all the riches of divine mercy, which have been entrusted to us, and chiefly those which have their origin in the blood of Christ. We will then open to you all the gates of the rich reservoir of atonement, derived from the merits of the Mother of God, the holy Apostles, the blood of the Martyrs, and the good works of all the Saints. We invite you, then, to drink of this overflowing stream of Indulgence, to enrich yourselves in the inexhaustible treasures of the Church, according to the custom of our ancestors. Do not, then, let slip the present occasion, this favourable time, these salutary days, employing them to appease the justice of God, and obtain your pardon."

The *reasonable causes,* on account of which, Indulgences are given, are, where "the cause be Pious; that is, not a work, which is merely temporal, or vain, or in no respect pertaining to the divine glory, but for any work whatsoever, which tends to the honour of God, or the service of the Church, an Indulgence will be valid. We see, occasionally, the very greatest Indulgences given, for the very lightest causes; as when a *Plenary* Indulgence is granted to all who stand before the gates of St. Peter, whilst the Pope gives the solemn blessing to the people, on Easter day;" for "Indulgences do not depend, for their efficacy, on consideration of the work enjoined, but on the infinite treasure of the merits of Christ, and the Saints, which is a consideration surpassing and transcending every thing that is granted by an Indulgence." In some cases "the work enjoined, must not only be pious and useful, but bear a certain proportion with the Indulgence; that is, the work enjoined, must tend to an end more pleasing in the sight of God, than the satisfaction remitted," "although it is not necessary, that it be in itself very meritorious, or satisfactory, or difficult, and laborious, (though these things ought to be regarded too,) but that it be a mean apt and useful, towards obtaining the end for which the Indulgence is granted." "As the large resort of people," before the gates of St. Peter, when the Pope gives his solemn blessing, "is a mean, apt and useful, to set forth faith, respecting the head of the Church, and to the honour of the Apostolic See, which is the end of the Indulgence." (*Bellarmine de Indulgentiis, Lib. I. c.* 12.) The first General Lateran Council granted "remission of sins to whoever shall go to Jerusalem, and effectually help to oppose the infidels." (*Can. XI.*) The third and fourth Lateran Councils granted the same indulgence to those who set themselves to destroy heretics; or who shall take up arms against them, to subdue them, by fighting against them. (*See Labbe, Vol. X. p.* 1523.) Boniface VIII. granted, not only a full and larger, but the most full pardon of all sins, to all that visit Rome the first year in every century. Clement V. decreed, that they who should, at the Jubilee, visit such and such Churches, should obtain "a most full remission of all their sins;" and he not only granted a "plenary absolution of all sins, to all who died on the road to Rome," but "also commanded the angels of Paradise, to carry the soul direct to heaven." (4.)

"Sincere repentance," we are told, "is always enjoined, or implied, in the grant of an Indulgence, and is indispensibly necessary for every grace." (*Milner's End of Controversy, p.* 304.) But as the dead are removed from the possibility, so are they from the necessity, of repentance; "as the Pope," says Bellarmine, "applies the satisfactions of Christ and the Saints to the dead, by means of works enjoined on the living, they are applied, not in the way of judicial absolution, but in the way of payment. (*per modum solutionis.*) For as when a person gives alms, or fasts, or makes a pilgrimage, on account of the dead, the effect is, not that he obtains absolutions for them, from their liability to punishment; but he presents to God, that particular satisfaction for them, in order that God, on receiving it, may liberate the dead from the debt of punishment, which they had to pay. In like manner, the Pope does not absolve the deceased, but offers to God, out of the measure of satisfaction, as much as is necessary to free them." (*Id.*) Their object is "to afford succour, to such as have departed real penitents in the love of God, yet before they had duly satisfied, by fruits worthy of penance, for sins of commission and omission, and are now purifying in the fire of Purgatory; that an entrance may be opened for them, into that country, where nothing defiled is admitted." (*Bull. Leo. XII.*)

"As the power of granting Indulgences was given by Christ to the Church, and she has exercised it in the most ancient times, this holy Synod teaches, and commands, that the use of them, as being greatly salutary to the Christian people, and approved by the authority of Councils, shall be retained; and she anathematizes those who say they are useless, or deny to the Church, the power of granting them; but in this grant, the Synod wishes that moderation, agreeably to the ancient and approved practice of the Church, be exercised; lest by too great facility, ecclesiastical discipline be weakened." (*Conc. Trid. Sess. XXV. De Indulg.*)

"The chief Pontiffs, by virtue of the supreme authority given them in the Universal Church, have justly assumed the power of reserving some graver criminal causes to their own peculiar judgment." (*Conc. Trid. Sess. XIV. cap.* 7.) "The more weighty criminal charges against Bishops, which deserve deposition and deprivation, may be judged and determined only by the Supreme Roman Pontiff." (*Conc. Trid. Sess. XXIV. cap.* 5.)

The exact date of plenary Indulgences cannot be ascertained, but the Canons of the Council of Clermont, accelerated the practice. In the early ages of the Church, it was thought that sins against God ought to be followed by terrestrial, as well as celestial, justice. Scales of offences and punishments were, therefore, framed; which should be consulted by all those legislators, whose principle of penal law is retribution, and not the good of society. Fasts and prayers were the usual penalties. As the world grew older, vices multiplied, and neither certainty nor severity of punishment seemed to be of use. Offences were so numerous, that the longest life could not expiate them; and, whenever death came, there was always a long unsettled arrear. The Church now said, that retribution could be made by substitute, as well as in person; and a new scale of crimes and expiations was made. The people commuted their offences for gold, and the Priests acted as their deputies in saying the proper number of prayers. Kings and princes, for the good of their souls, gave lands unto the Church. Those unfortunate people, who could not pay, were obliged to submit to flagellation; and it became the option of a great man, whether he would give his money to the Church for prayers, or get some callous mercenary to bear his sins upon his back. From this statement of the practice respecting ecclesiastical censures, the importance of plenary indulgence is evident. The plenary Indulgence affected various descriptions of men. The Barons of the eleventh century, lived in the daily commission of crime, and the Clergy often visited them severely for their plunder of the churches, and of the poor. The punishment most deeply felt by these ruffians of quality, was the not being allowed to bear arms, or to appear on horseback. When, therefore, the Crusade was preached, it was joyfully received by the nobles.

They might pursue their usual course of life; and a repetition of crime would atone for former sins.

OBSERVATIONS.

(1.) "No testimony," says Clementius, "can be produced from any Father, or any ancient Church, that either this doctrine, or the practice of such Indulgences, was known, or used, for one thousand two hundred years." (*Exam. Con. Trid. de Indulg. c.* 4.) Many of these Indulgences can only be obtained from the supreme Pontiff; for obtaining which, an office is opened at Rome, and a table of fees, payable to the Chancery of Rome, published by authority. The pardon of a heretic is fixed at £36. 9*s.*, whilst marrying one wife, after murdering another, may be commuted by the payment of £8. 2*s.* 9*d.* A pardon for perjury is charged at 9*s.*; simony, 10*s.* 6*d.*; robbery, 12*s.*; seduction, 9*s.*; incest, 7*s.* 6*d.*; murder, 7*s.* 6*d.* Now, is not this taxation a virtual encouragement to the commission of the most shocking crimes, when absolution for them is granted and proffered on such easy terms? This seems to be, in fact, the establishing a complete traffic for sins, and must be accounted a great source of corruption and depravity.

"These pardons," says Silvester Prierias, "are not known to us by the authority of the Scriptures, but by the authority of the Church of Rome, and the Popes; which is greater than the authority of the Scriptures." (*Con. Luth. pag. Indul.*) They were first sanctioned by Urban II., as a reward for those who engaged in a Crusade against the Mahometans, for the recovery of Palestine. To these Urban promised the remission of all their sins, and to open to them the gates of heaven.

(2.) These superfluous good works have no existence. Before a person can furnish an overplus of merit, he must previously fulfil, in a perfect manner, the precepts of obligation: which he cannot do; since, as St. James says, "In many things we offend all." As we cannot compensate for our own transgressions, how much less then for those of others? The Scriptures direct us solely to trust in the divine mercy, and to depend on the mediation of our Redeemer, Jesus Christ. They no where favor the notion of our satisfying one for another: on the contrary, the Psalmist tells us, "No man can by any means give a ransom for his brother's soul." (Ps. xlix. 7.) And Christ says plainly, (Luke xvii. 10,) "When ye shall have done all those things which are commanded you, say, we are unprofitable servants."

(3.) Boniface VIII. granted "a *most full* Indulgence, Remission, and Pardon of all sins;" and Bishop Burnet (*Articles, p.* 282,) states that he saw an Indulgence extending to ten hundred thousand years.

(4.) The Bull of the Crusades grants the same indulgences as were usually dispensed by the Popes to those, who went to make a conquest of the Holy Land, &c. The indulgences are seven.

The third is, that, visiting five altars, or five times one altar, and praying for a union among Christian Princes, with victory against the infidels, they shall obtain plenary indulgence for themselves, or for any of their departed friends, in whose favor they shall perform them.

The sixth is, that, visiting five altars, and praying as above, on the days specified in the Calendar, of which there are eleven, they may, by their prayers for each day, deliver a soul from purgatory.

The seventh is, that, paying for two copies of the Bull, a person may, twice in one year, enjoy all the indulgences, favors, and privileges mentioned in all the preceding indulgences, and gain double the benefit he might claim on having purchased one copy.

For this Bull the Nobles pay six shillings and twopence in Arragon, but something less in the kingdom of Castile. Even the servants purchased these; and such is the demand, that they were reckoned to produce more than £200,000. per annum. No Confessor will grant absolution to any one who has not this Bull.—(*Townsend's Trav. V. II. p.* 171—3.)

"Yea, and furthermore, the madness of all men professing the religion of Christ, even in so great a light as the Gospel, very many running on heaps by sea and land, to the great loss of their time, expense, and waste of their goods, destitution of their wives, children, and families, and danger of their own bodies and lives, to Compostella, Rome, Jerusalem, and other far countries, to visit dumb and dead stocks and stones, doth sufficiently prove the proneness of man's corrupt nature to the seeking of idols once set up, and the worshipping of them. And thus, as well by he origin and nature of idols and images themselves, as by the proneness and inclination of man's corrupt nature to idolatry, it is evident, that neither images, if they be publicly set up, can be separated, nor men, if they see images in temples and churches, can be staid and kept, from idolatry." (*Hom. against Peril of Idolatry.*)

The custom of granting letters, or certificates of Indulgence, to deliver persons from the consequences of transgressing the laws, either of God, or of the Church, has prevailed in the Church of Rome for many hundred years. It began first, by the Bishops granting in their own diocese, a remission of the penances which the authority of the Church enjoined upon offenders, in consideration of such offenders paying a sum of money for the use of the poor. As large sums of money were soon raised in this way, the Popes took the matter into their own hands, and issued their plenary Indulgences, not only from Church censures, and from penalties, but also from future punishment in the next world. And to convince the people that they had a right to do this, they taught them, that all the good works of the saints, over and above what was necessary for their own justification, were deposited, along with the merits of Christ, in one inexhaustible treasury; the keys of this were given, (they said,) to St. Peter, and to his successors, the Popes, who could transfer as much of this merit as they pleased to any particular person for a sum of money, so as to secure him, either the pardon of his own sins, or the release of any one he pleased, from the pains of Purgatory. This traffic of Indulgences and pardons has been carried on in later times.

In the year 1800, a Spanish ship from Europe, was captured near the coast of South America, by Admiral Harvey, then captain of the Southampton frigate. There were on board large bales of paper, valued in her books at £7,500. It was a matter of surprise to him, to see them rated so high, and to hear the master of the captured vessel speak of them with great admiration; he examined them, and found all filled with large sheets of paper, printed, some in Spanish, and some in Latin, but all sealed with the seals of ecclesiastical Courts in Spain, or at Rome. These were Indulgences, or Pardons, for various sins mentioned in the Catholic Rubric, and the price, which varied from half a dollar to seven dollars, was marked upon each. They had been bought in Spain, and were intended for sale in South America. At Tortola some Dutch merchants bought the whole for £200, with the hope of being able to smuggle them among the Spaniards in America.

In 1809, Dr. Moylan, of Cork, procured from Rome the following Bull, which he published in a pastoral letter, in 1813, previous to the consecration of his cathedral Chapel:—

"Pius VII., by Divine Providence, Pope, grants unto each, and to every one, of the faithful in Christ, who, after assisting, at least eight times, at the holy exercise of the Mission, in the new cathedral of Cork, shall confess his or her sins, with true contrition, and approach unto the holy communion, shall devoutly visit the new cathedral chapel, and there offer up to God for some space of time, pious and fervent prayers, for the propagation of the holy Catholic faith, and to the intention of our holy Father, a plenary Indulgence, applicable to the souls in Purgatory, and this in form of a Jubilee." The pastoral explains what will render this Indulgence effectual to the soul, and concludes with desiring all persons to observe it.

From the extracts given above, we may learn, that the members of the Church of Rome did formerly, and do now, teach and believe on the subject of Indulgences; 1st. That these pardons are to be paid for; 2nd. That they are granted through the merits of the Virgin, and of the Saints, as well as through the death and sufferings of our blessed Saviour; 3d. That these pardons are more effectual at Rome than elsewhere, and that they are better at the time of the Pope's Jubilee, than in other years.

Now in all this, such doctrines do openly and plainly contradict the word of God. For in the first place, the Prophet Isaiah, instead of calling for money, says, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." (lv. 1.) Instead of speaking like Tetzel, St. Paul says, "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood." (Rom. iii. 24, 25.) And, unlike the Pope, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.)

In the next place, the merits of saints are never said in Scripture to be the cause of their own salvation, or of that of others; for all that are saved, are said to be saved through faith in Christ; which faith produceth in them good works, as naturally as a tree produceth fruit. St. Peter declares, that "there is none other name under heaven given among men, whereby we must be saved, but only the name of our Lord Jesus Christ." (Acts iv. 12.)

And in the last place, as to the idea, that it is better to worship God in one city or country than in another, our Lord has plainly said, No, in his conversation with the woman of Samaria. She said, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." (John iv. 20—23.)

In saluting the Corinthian Church, St. Paul joins with them "all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours." (1 Cor. i. 2.) The Scripture does not tell us of any particular times, in which prayer is more acceptable to God than at others; but they exhort us to "seek the Lord while he may be found, and to call upon him while he is near. (Isai. i. 6.) "To day, if you will hear his voice, harden not your heart." (Psa. xcv. 7, 8.) "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." (Prov. xxvii. 1.) "Now is the accepted time, now is the day of salvation." (2 Cor. vi. 2.) So that while God thus offers in the Bible, forgiveness through Christ, to all who shall repent and believe the Gospel; the Church of Rome presumes to tell her people, that it will be better for them, while they profess to repent and believe, to pay their money; and safer for them to come to Rome on jubilee years, or to Cork in a jubilee month, to receive the benefits of their absolution. Surely the people who believe all this, rather than their Bible, are like the Jews whom Jeremiah, in God's name, thus describes:—"My people have committed two evils; they have forsaken me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. ii. 13.) Or rather, it is to be feared, that the whole body, teachers and people, are like those of whom our Lord said, "They be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch." (Matt. xv. 14.)

OF PURGATORY. (1.)

"SINCE the Catholic Church, instructed by the Holy Ghost, and by the Holy Scriptures, and the tradition of the Fathers, hath taught in sacred Councils, and most recently in this General Council, (of Trent,) that there is a Purgatory, and that the souls detained there are helped by the suffrages of the faithful, especially by the acceptable sacrifice of the altar; the holy Council enjoins the Bishops to take diligent care that the sound doctrine on the subject of Purgatory, taught by the holy Fathers, and sacred Councils, be believed by the faithful in Christ, and be held, taught, and every where preached." (*Decret. Con. Tri. Sess. XXV.*) And in the Decree relating to the Sacrifice of the Mass, it is said of the Host: "That it is duly offered, according to the tradition of the Apostles, not only for the sins, punishments, and satisfactions, and other necessities of the living, but also for those who are deceased in Christ, and are not yet fully purged of their sins." (*Con. Trid. Sess. XXII. c.* 2.) Of Purgatory itself,—a place of suffering; the *Trent Catechism, Par. I. Act V. Sec.* 5, speaks as "*Purgatorius ignis*," in contradiction to Gehenna, the place of punishment of damned spirits. By a reference, in the Decree of this Council, to the Canon Law, we are taught that "this fire, though not eternal, is yet painful in a wondrous degree: it surpasses every punishment which any one ever suffered in this life." Cardinal Bellarmine asserts the pains of

Purgatory to be "*atrocissima*," most horrible; such as exceed, beyond all comparison, any suffering upon earth. The belief of Purgatory is so necessary, "that they who do not believe it, shall never arrive there, but must be tormented in the eternal fire of hell." And, "if any man shall say, that after the grace of justification has been received, the offence is so remitted to the penitent sinner, and the guilt of eternal punishment so effaced, that there remains no guilt of temporal punishment to be suffered, either in this world, or in the world to come, in Purgatory, before admission can be obtained to the kingdom of heaven; let him be accursed." (*Con. Trid. Sess. VI. Chap.* 16. *Can.* 30.) In this place "the souls of pious men," (*Cat. Trid. P.* 1, *Act* 5,) who have "received the grace of justification," and are "penitent sinners," (*Decret. Sess. VI. c. XXX*,.) and "who, having truly repented, die in the love of God, before they have brought forth fruits worthy of the repentance of their sins, are purified, after death, by the pains of Purgatory; and they are delivered from these pains by the suffrages of the faithful that are alive: such as holy sacrifices, prayers, alms, and other works of piety, which the faithful do for the other faithful, according to the orders of the Church. And the souls of those who have never sinned since baptism, or of those who, having fallen into sins, have been purified from them in their bodies, or after their departure out of them, enter immediately into heaven, and purely behold the Trinity; some more perfectly than others, according to the difference of the merits. Lastly; the souls of those who die in actual or mortal sin, or in original sin only, descend immediately into hell, there to be punished with torments, but not equally," (*Concil. Flor. apud Lab. Tom. XIII.*,) in expiation of the temporal punishment due to their sins. In this state they "are helped by the suffrages of the faithful; the sacrifices of the Mass, (2,) prayers, almsdeeds, and other works of piety, which are accustomed to be performed by the faithful, on the behalf of the faithful dead." (*Decret. Con. Tr. Sess. XXV.*) And it is stated, as one of the great benefits of good actions, that they not only "merit the rewards of eternal glory" for the doer, but enable him also "to satisfy for another;" (*Cat. Par. II. p.* 244.) a faculty or power which God, "in his most exalted goodness and clemency, worthy of all praise and thanksgiving, has mercifully granted to the infirmity of the human race;" (*Id.*) "so that, though no one can be contrite for another, or confess for another, yet those who are endowed with divine grace are able, in the name of another, to discharge fully what is due to God; thus it happens, as by a certain agreement, that men bear one another's burdens." (*Id.*) In the Council *Trid. Sess. XXV. p.* 216, it is expressly asserted that these suffrages, "*according to the foundations of testators*, are to be performed by the Priests and Ministers of the Church, with diligence and accuracy." (3.)

OBSERVATIONS.

(1.) The Protestant Churches unanimously reject Purgatory. 1st. Because it is a new doctrine, established by Pope Eugenius IV., in the Council of Florence, about the year 1430: it was rejected at all times by the Greek Church; and, according to the confession of some Roman Catholic writers, it was not unanimously received in the Church of Rome. 2nd. Because it is a doctrine evidently intended to bring money to Priests, as may be seen from the establishment of various Purgatorian Societies. But lastly, and chiefly, they reject it, because it opposes the Scriptures; by making light of sin, calling some transgressions of God's law venial; by taking away from the infinite merit of the Saviour's atonement, in saying, that he only made satisfaction for mortal sins, and left the sinner to suffer for his venial ones; and by contradicting the great truths of the New Testament, that "the blood of Jesus Christ cleanseth from all sin," and, that "there is now no condemnation to them that are in Christ Jesus." It is not, therefore, to a future purifying from sin in the fire of Purgatory, that the Protestants are directed to look; but they are taught out of the canonical Scriptures, the true inspired word of God, that this present life is the time allotted for men to be "turned from darkness unto light, and from the power of Satan unto God, that they may obtain forgiveness of sins, and an inheritance among them that are sanctified, through faith that is in Jesus Christ;" (Acts xxvi. 18;) that "after death comes judgment;" (Heb. ix. 27;) and that "there is no device, nor knowledge in the grave, whither we are going." (Eccles. ix. 19.) While, therefore, the Church of Rome supports this doctrine, which is evidently borrowed from the heathen nations, by perverting the word of God; by bringing passages from books never generally received as canonical; and, by making an unscriptural distinction between mortal and venial sin; the Protestants, who take their religion from the canonical Scriptures alone, believe and teach, "that the Romish doctrine of Purgatory is a foolish thing, vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the word of God."

(2.) The Bible teaches us, that "without shedding of blood there is no remission of sin;" (Heb. ix. 22;) and that our Redeemer, Jesus Christ, by the perfect sacrifice of himself, once offered upon the cross, has obtained eternal redemption for the penitent believer; so that there remaineth now no more sacrifice for sin. "By one offering he hath perfected for ever them that are sanctified." (Heb. x. 14.)

The Roman Catholic Church dwells much on the authority of the Fathers; but the present Bishop of Strasburgh admits, that Jesus Christ has communicated to us no revelation concerning Purgatory, and observes, "Had it been necessary for us to be instructed in such questions, Jesus would, doubtless reveal, the knowledge of them. *He has not done so;* we can, therefore, only form conjectures on the subject, more or less probable." (*Discuss. Amic. Vol. II. p.* 242.)

The celebrated Roman Catholic Bishop Fisher informs us, "In the ancient Fathers, there is either none at all, or very rare mention of Purgatory; that by the Grecians it is not believed to this day; that the Latins, not all at once, but by little and little, received it, *pedetentim,* step by step; and that Purgatory being so lately known, it is not to be marvelled, that, in the first times of the Church, there was no use of Indulgences, seeing these had their beginning, after that men for a while had been affrighted with the torments of Purgatory."

Cardinal Caietan observes, "If we could have any certainty concerning the origin of Indulgences, it would help us much in the disquisition of the truth of Purgatory; *but we have not, by writing, any authority, either of the Holy Scriptures, or ancient Doctors, Greek or Latin, which affords us any knowledge thereof.*" (*De Indulg. cap.* 2.)

The doctrine of Purgatory is confessedly of heathen origin, intended to cheat the simple out of their money, by giving them bills of exchange upon another world for cash paid in this, without any danger of the bills returning protested.

If there be a Purgatory, what is the condition of those who die in the Lord? Can they be called blessed who are enduring the intensity of purgatorial fire? Surely the Christian, instead of looking forward, in any degree, to the period of his death as the commencement of eternal blessedness, if he must first pass through the lake of purgatorial fire, would, doubtless, stand shivering on the brink. But the people of the Lord, whether they live or die, are the Lord's. Would the Apostle assert that the Lord's people are blessed after death, if they had to suffer in Purgatory, on their way to glory? It is our belief, in which we glory, founded upon the testimony of Holy Writ, that the blood of Jesus Christ is perfectly competent for the salvation of sinners; and that same Word assures us that the soul of the real Christian, having been emancipated from the body, passes immediately to a state of felicity. Besides, the doctrine of Purgatory carries, on the very face of it, a contradiction to the sacred Scriptures, in the distinction which it establishes between the rich and the poor: but the Gospel is emphatically and principally preached to the poor. It appeals to their condition, their feelings, their necessities, and offers to them that consolation and that supply which must wipe away all tears from all faces, and lead their redeemed souls to the presence of him, who, though he were in himself rich, yet for our sakes became poor, that we, through his poverty, might be rich.

(3.) Dr. Moore, in his Travels in Italy, mentions a Society of persons who attend upon criminals when under sentence of death, and collect money for masses to be said, for the purpose of praying them out of Purgatory. He witnessed the execution of a criminal who was hung for the *fifth* murder he was known to have committed; and during the time the body was suspended from the gallows, the members of this society went to a neighbouring church, and remained there while a Mass was said for the repose of his soul. To induce persons to subscribe to the boxes fixed in the churches, he says, "that over the boxes into which you are directed to put your money, views of Purgatory are painted in the most flaming colours, where people are seen in all the agonies of burning, raising their eyes to those unmindful relations and acquaintances, who, rather than part with a little money, allow them to remain in those abodes of torments." Surely this is making merchandize of the souls of men. If the prayers of the Priests, and the celebration of Mass, will deliver souls from a state of torment, and introduce them to heaven, what must be thought of the practice of the Church of Rome, which refuses this boon, *unless paid for*?

OF THE MERIT OF GOOD WORKS.

"Good Works do truly deserve eternal life; and whoever holds the contrary, is accursed:" (*Trid. Conc. Sess. VI. Can.* 26.) "If any one shall assert that justifying faith is nothing else than a trust in the divine mercy, remitting sin for Christ's sake; or that it is faith alone by which we are justified, let him be accursed." (*Sess. VI. c.* 12.) And "if any one say that the righteousness received is not preserved and even increased before God by Good Works; and that these Works are only fruits and signs of justification, not the cause of its being increased, let him be accursed." (*Ib. c.* 24.) (1.) For "the Good Works of a justified person are not so the gifts of God, that they are not also the merits of the justified person; and he, being justified by the Good Works performed by him, through the grace of God and merit of Jesus Christ, whose living member he is, does truly merit increase of grace and eternal life." (*Conc. Trid. Sess. VI. Can.* 32.)

Connected with this Doctrine is that of Works of Supererogation; of which this is the notion: Many of the Saints, it seems, having not only done enough to merit immediate entrance into heaven, but more than was necessary for that purpose; this overplus of their goodness, usually called Works of Supererogation, joined with the infinite merits of Christ, makes a treasure of inestimable value, which the Pope, as Head of the Church, applies towards the remission of the sins of those, who either fulfil in their lifetime certain conditions, appointed by him, or whose friends will fulfil them, after their deaths. Upon this pretended stock of merits is founded the doctrine of Indulgences. (2.)

OBSERVATIONS.

(1.) "Whosoever denieth this doctrine, (that faith alone justifieth,) is not to be accounted a Christian man, nor for a setter forth of God's glory, but for an adversary to Christ and his Gospel, and for a setter forth of man's vainglory. Man's righteousness cannot make himself righteous by his own works, neither in part, nor in whole."—(*Hom. of Salvation.*)

"We are counted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own Good Works. That we are justified by faith alone, is a most wholesome doctrine." (*Art. XI.*) "Good Works, which are the fruits of faith, and follow after justification, cannot put away sin." (*Art. XII.*) For "it were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm that a man might by his own works take away, and purge his own sins, and so justify himself." (*Hom. of Salvation.*) And "although we hear God's word, and believe it; although we have faith, hope, charity, repentance, and fear of God within us, and do add never so much works thereunto, yet we must renounce the merit of all our said virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, insufficient, and imperfect to deserve remission of our sins, and our justification." (*Id.*)

(2.) Experience proves, that imperfection adheres, and always has adhered, to the best of men, and to the best of their performances. A perfect, unmingled character is no where to be found. "The Scripture hath concluded all under sin;" (Gal. iii. 22;) "There is no man that sinneth not." (1 Kings viii. 46.) "All our righteousnesses are as filthy rags," (Isa. v. 6,) and need pardon rather than reward. Is it not, then, absurd to suppose that any one should be a debtor and a supererogator at the same time; at once an offender, a defaulter, a sinner, that has cause daily to pray, that his trespasses may be forgiven, and a performer of so much more than God requires, as to have to spare, wherewithal to merit for another? No man, let him be who he will, be his virtues, and his attainments, and his powers what they may, can ever do too much, can ever exceed the injunctions laid upon him in the Gospel, can perform more perfect obedience than is required; because his highest proficiency, his most perfect obedience, is no more than his duty; after all his doings, he is an "unprofitable servant, and has only done that which was his duty to do." (Luke xvii. 10.) "By grace ye are saved through faith, and that not of yourselves, lest any man should boast." (Eph. ii. 8, 9.) Solely to the grace of God, to his free mercy, to his spontaneous kindness and love, through the redemption that is in Jesus Christ, and not to the merits of our works, or to the works of any creature whatsoever, we owe our salvation.

We have read, I doubt not, the parable of the Pharisee and the Publican. What lesson does it teach us? What doctrine does it inculcate? Does it give any room for works of supererogation? Is it not, on the contrary, strong against all boasting of personal desert? does it not forcibly recommend humility and self-abasement? The Pharisee, full of his good qualities, of superciliousness and comparison, and vaunting himself on strictness of duty, that he was not, as other men are, was condemned by our Lord. The Publican, disclaiming all pretensions to any merit, all humility and penitence, "God be merciful to me a sinner," was commended, and went down to his house justified.

Every man, be his religious attainments what they may, needs a Redeemer himself, and a Mediator, to render his imperfect and unprofitable service accepted: his own daily omissions and negligences, his daily transgressions and relapses, stand in need of forgiveness from an infinitely holy and pure God, in whose sight the "stars are not pure," the most resplendent part of the firmament loses its lustre; how much less then man that is a worm, and the son of man, which is a worm?

St. Paul, who was indefatigable in the service of his God, whose labors merited eternal life, if ever the labors of man did, "of themselves, by a value of condignity, merit eternal life," as the Romanists maintain the works of just men do, so far from thinking he had an overplus of merit, says of himself, "Not as though I had already attained, either were already perfect. I count not myself to have apprehended. I press towards the mark of the high calling of God in Christ Jesus." (Phil. iii. 11—14. "If by any means I might attain to the resurrection of the dead." "Jesus Christ came into the world to save sinners, of whom I am the chief." (1 Tim. i. 15.) And St. Stephen, at his martyrdom, was far, very far, from exulting in his righteousness, or pretending to bequeath to the Church, or the Head of the Church, a stock of merit, which he stood in no need of himself; but, as if conscious of the deficiency and imperfection of his services, he prayed fervently to Heaven for acceptance. "Lord Jesus, receive my spirit. Lord, lay not this sin to their charge," (Acts vii. 59, 60,) were his last words. In short, we read, in the history of our faith, of many eminent characters, who were burning and shining lights in their generation; but we never read of a being, since the day of creation, without blemish and imperfection, excepting the Blessed Jesus, who was, though in his human nature, while on earth, "in all points tempted like as we are, yet without sin." (Heb. iv. 15.) "He was manifested to take away our sins; and in him is no sin." (1 Pet. ii. 22.)

"For all the Good Works that we can do, be imperfect; and therefore not able to deserve our justification: but our justification doth come freely, by the mere mercy of God; and of so great and free mercy, that, whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the Law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid the ransom by his death.

"Here you have heard the office of God in our justification, and how we receive it of him freely—by his mercy—without our deserts—through true and lively faith. Now you shall hear the office and duty of a Christian man unto God; what we ought on our part to render unto God again, for his great mercy and goodness. Our office is, not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified; not caring how few good works we do, to the glory of God, and profit of our neighbours: much less is it our office, after that we be once made Christ's members, to live contrary to the same; making ourselves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh; whereby we know that we do serve the world and the devil, and not God. For that faith, which bringeth forth, without repentance, either evil works or no good works, is not a right, pure, and lively faith; but a dead, devilish, counterfeit, and feigned faith, as St. Paul and St. James call it." (*Hom. of Salvation.*)

"These works the Apostle calleth Good Works, saying, 'We are God's workmanship, created in Christ Jesus to good works, which God hath ordained that we should walk in them.'

"And yet his meaning is not by these words to induce us to have any affiance, or to put any confidence, in our works, as by the merit and deserving of them to purchase to ourselves and others remission of sin, and so consequently everlasting life; for that were mere blasphemy against God's mercy, and great derogation to the blood-shedding of our Saviour Jesus Christ. For it is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favor, and are made heirs of his heavenly kingdom. Grace, saith St. Augustine, belongeth to God, who doth call us; and then hath he good works, whosoever receiveth grace. Good Works then bring not forth grace, but are brought forth by grace." (*Hom. of Good Works.*)

"They—the Roman Catholics—teach as we do, that although Christ, as God, be the efficient, and as man, the meritorious, cause of our justice, yet in us also there is something required. God is the cause of our natural life, in him we move; but he quickeneth not the body without the soul in the body. Christ has merited to make us just; but as a medicine, which is made for health, doth not heal by being made, but by being applied, so by the merits of Christ there can be no justification without the application of his merit. Thus far we join hands with the Church of Rome.

"Wherein then do we disagree? We disagree about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means which God requireth in us, for the effectually applying thereof to our soul's comfort. Can any man that hath read their books concerning this matter, be ignorant how they draw all their answers unto these heads: 'That the remission of all our sins, the pardon of all whatsoever punishments thereby deserved, the rewards which God hath laid up in heaven, are, by the blood of our Lord Jesus Christ, purchased and obtained sufficiently for all men, but for no man effectually for his benefit in particular, except the blood of Christ be applied particularly to him, by such means as God has appointed that to work by; that those means, of themselves, being but dead things, only the blood of Christ is that which putteth life, force, and efficacy in them, to work and to be available, each in his kind, to our salvation. Finally, that Grace being purchased for us by the blood of Christ, and freely without any merit at the first bestowed upon us, the good things which we do after grace received, be thereby made satisfactory and meritorious.—Their doctrine is, that as pure water of itself hath no savor, but if it pass through a sweet pipe, it taketh a pleasant smell of the pipe through which it passeth; so, although before grace received our works do neither satisfy nor merit, yet, after, they do both the one and the other.' In meriting, our actions do work with both hands: with one they get their morning stipend, the increase of grace; with the other, their evening hire, the everlasting crown of glory. Indeed, they teach that our Good Works do not these things, as they come from us, but as they come from grace in us, which 'grace in us' is another thing in their divinity than is THE MERE GOODNESS OF GOD'S MERCY TOWARDS US IN CHRIST JESUS. If it were not a long deluded spirit which hath possession of their hearts, were it possible but that they should see how plainly they do herein gainsay the very ground of Apostolic faith, in this that 'salvation by grace,' whereof so plentiful mention is made in the Scriptures of God? Was this their meaning which first taught the world to look for salvation only by Christ? *By Grace,* says the Apostle, and by grace in such sort as a gift, a thing that cometh not of ourselves nor of our works, 'lest any man should boast,' and say, *"I have wrought out my salvation;"* by Grace they confess, but by Grace in such sort, that as many as wear the diadem of bliss, they wear nothing but what they won. When thus the Roman Catholics are required to show what the righteousness is whereby a Christian man is justified, they answer, that it is 'a divine quality,' which quality, received into the soul, doth first make it one of them who are born of God; and secondly, endue it with power to bring forth such works as they do that are born of Him, even as the soul of man, being joined to his body, doth first make him to be of the number of reasonable creatures, and, secondly, enable him to perform the natural functions which are proper to his kind; that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is called Grace; that it purgeth, purifieth, and washeth out the stains and pollutions of sins; that by it through the merit of Christ, we are delivered from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion, to the end, that as the body is warmed by the heat which is in the body, so the soul might be righteous by inherent grace, which grace they make capable of increase, as the body may be more and more warm, so the soul more and more justified, according as grace should be augmented, the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore the first receipt of grace in their divinity is the first justification; the increase thereof, the second justification. As grace may be increased by the merit of good works, so it may be diminished by the demerit of sins venial, and may be lost by mortal sin: inasmuch, therefore, as it is needful in the one case to repair, in the other to recover, the loss that is made, the infusion of Grace has her sundry after-meals, for the which cause they make many ways to apply the infusion of Grace. It is applied to infants through baptism, without either faith or works, and in them really it taketh away original sin, and the punishment due unto it; it is applied to infidels and wicked men in the first justification, through baptism, without works, yet not without faith; and it taketh away sins both actual and original, together with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first justification, that is to say, the first receipt of Grace, it is applied farther by good works to the increase of former grace, which is the second justification. If they work more and more, Grace doth more increase, and they are more and more justified. To such as diminish it by venial sins, it is applied by holy water, Ave Marias, crossings, papal salutations, and such like, which serve for reparations of Grace decayed. To such as have lost it through mortal sin, it is applied by the sacrament (as they call it) of penance, which sacrament has force to confer grace on men, yet in such sort as being so conferred, it has not altogether so much power as at first: for it only cleanseth out the stain or guilt of sin committed, and changeth the punishment eternal into temporal satisfactory punishment here, if time do serve; if not, hereafter to be endured, except it be lightened by masses, works of charity, pilgrimages, fasts, and such like, or else shortened by pardon for term, or by plenary pardon quite removed and taken away. *This is the mystery of the man of sin, this maze the Church of Rome doth cause her followers to tread, when they ask her the way to justification.*

But true Protestantism speaketh on this wise: Whether they speak of the first or second justification, they make the essence of a divine quality inherent, they make it righteousness which is in us. If it be in us, then it is ours, as our souls are ours, though we have them of God, and can hold them no longer than pleaseth him; for if he withdraw the breath of our nostrils, we fall to dust. But the righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by an inherent quality. Christ has merited righteousness for as many as are found in him. In him God findeth us if we be faithful, for by faith we are incorporated into Christ; then, although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin, him being found in Christ through faith, and having his sin remitted through repentance—him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous as if he had fulfilled all that was commanded him in the Law. Shall I say, more perfectly righteous than if himself had fulfilled the whole Law? I must take heed what I say, but the Apostle saith, "God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Such we are in the sight of God the Father, as is the very Son of God himself. "Man hath sinned, and God hath suffered;" "God hath made himself the Son of Man, and men are made the righteousness of God." (*Hooker.*)

OF THE SACRAMENTS.

"I also confess, that there are truly and properly seven (1.) Sacraments, of the Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege." (*Pope Pius's Creed.*) And whosoever "shall say that grace is not *of necessity* conferred, *ex opere operato*, by these Sacraments, let him be accursed." (2.) (*Conc. Trid. Sess. VII. Can.* 8.) But by Canon XI. it is declared, that the "having intention on the part of the Priest is so essential to the existence and administration of the Sacraments," that he who questions it, is accursed. (3.)

By the fourth Canon of Sess. VII. it is declared "that the Sacraments are *necessary* to salvation."

OBSERVATIONS.

(1.) The Romanists respect the number seven as being mysterious; the Trent Fathers insisted much in honor of that number, that there were seven cardinal virtues, seven capital vices, seven planets, seven days of the creation, seven principal plagues of Egypt, seven defects which sprung from original sin." (*Hist. Conc. Trid. Lib. II.*) Cardinal Bellarmine brings a similar proof for the number of seven Sacraments. "Seven days shalt thou eat unleavened bread; thou shalt shut up the leper for seven days; and they offered seven bulls, and seven rams, and seven goats; and Naaman was commanded to wash seven times in Jordan; and there are seven candlesticks; and seven seals; and seven books; and seven trumpets; and seven angels, &c.: and from hence," says Bellarmine, "appears the number of seven Sacraments." (*Bell. de Sacram. Lib. II. c.* 26.) The exact number of seven was first fixed on by Peter Lombard, a writer of the twelfth century, and adopted by Pope Eugenius IV., at the Council of Florence, 1442.

(2.) This doctrine is subversive of all morality and true religion. It is an encouragement given to sin, and to indulgence in it. Who will be careful to "deny all ungodliness and sinful lusts, and to live righteously, soberly, and godly in this present world," when a life of iniquity may be expiated and atoned for, by a mere outward reception of the Sacraments? "In such only," (says the Church of England, *Art. XXV.*) "as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith."

(3.) Thus the Priest, through malice, irreligion, or atheism, can make these Sacraments, which he visibly blesses and administers, to be outward shows of Sacraments, but not real ones. With what endless distractions and fears must this fill the minds of worshippers, if they have right conceptions of the matter, especially since the Sacraments are made necessary to salvation? Without knowing the secret intention of the Priest, which cannot be known without an express revelation from heaven, they cannot be sure of their having received the Sacrament, and consequently, of their being in a state of salvation. Thus universal doubt is introduced, as no one, without a revelation from heaven, can be sure that he is baptized, or that he is married; nor can he know if ever he received the Sacrament of Confirmation, of the Supper, or of Penance. Thus are men kept, if they have any concern for their salvation, in perpetual fears, and in a state of the most slavish subjection to the Priest, for if they offend him he can easily exclude them from heaven, and thrust them down to hell.

To prevent all which evils, seeing their salvation must hang solely upon this intention in the priest, they must feel it necessary ever to be attentive to him, and never, upon any account, to vex him, that he might always have and exert this intention.

That the Priests do expect this trembling attention and abject submission from their flocks, is a fact, that meets the eye of daily observation! And so far from discouraging this baseness of mind, this degrading superstition, they (the Priests,) promote it from tender years, up to grey hairs, as much as possible.

While this Clergy contemplated the great benefits which thus accrued to them, from this doctrine of intention, even the full subjugation of the people; and through the blindness of their hearts, to which, it seems, God gave them up in just judgment, for their daring conduct and Babel-building, were delighted with the prospect before them, little did they think or foresee, they were preparing a rod terribly to scourge themselves, a complete instrument of their own undoing. For while this doctrine exalts them thus to the summit of their desires, it is but for a moment, it is but to precipitate them headlong into utter annihilation. For if, by the want of intention in them, when they ministered, the people were destroyed; so, by the want of the like intention, in those who baptized or ordained themselves, must themselves be destroyed. So that now, if they have not been rightly baptized and ordained, by such as were rightly qualified, and had right intention, and they again by other such persons, and so on back to the very Apostles, (a thing impossible,) they have no true baptism nor ordination at all; and this operating on the whole body of the Clergy, must necessarily exterminate them all.

For if by this doctrine the people are brought into such perplexities, that it is impossible for them to know whether their Clergymen be lawful, or be Christians at all, or whether themselves be Christians, or have received any true Sacrament, (as Bellarmine confesses,) or whether what they do receive, being false Sacraments, are not hastening their damnation; so also are the Priests, from the highest to the lowest of them, unavoidably plunged into the same abyss of uncertainty and misery; because it is impossible for them to know whether they be Priests, as above noticed, and, as Gabriel Biel, (one of them,) is obliged to allow; or whether all their services be not so many sacrileges hastening their own destruction, and that of their people!

Thus, by this famous Canon of Intention, found in the Council of Florence, and in that of Trent,—by this conspicuous child of the Infallibility, is the entire Papal Church, Clergy, People, with all the high pretensions of the Papacy, precipitated into instant ruin, and swallowed up as in a moment. Thus corruption terminates in its own ruin!!

OF BAPTISM.

As the necessity of Baptism is generally admitted by all Christian Societies, one alone excepted, we need say but little on the subject. It is considered as "absolutely necessary to salvation," and provided the due matter and form be used, and it be administered "with proper intention," it is held to be valid, and in all cases of necessity, lawful, even "though administered by heretics." (*Conc. Trid. Sess. VII. Can. de Baptismo.*)

The *opus operatum* of Baptism, is deemed, by the Roman Church, so essential to salvation, that "without Baptism the atonement of the Cross cannot be applied to us; that Christ will not redeem us unless we are washed in the waters of Baptism, and that no man can be justified by faith only, without Baptism." (*See Maguire's Discussion with Pope, p.* 151.)

OBSERVATIONS.

"Christ ordained no other element to be used in baptism, but only water; whereunto when the word is joined, it is made, as St. Augustine saith, a full and perfect sacrament; they being wiser in their own conceit than Christ, think it is not well, nor orderly done, unless they use conjuration, unless they hallow the water, unless there be oil, salt, spittle, tapers, and such other dumb ceremonies, serving no use; contrary to the plain rule of St. Paul, who willeth "all things to be done in the Church to edification." (*Hom. for Whitsunday.*)

* * *

OF CONFIRMATION.

Of this sacrament the Council of Trent only asserts, that it is truly such; that the Bishops only are its ordinary Ministers; (*Sess. VII. Can. de Confir.*) Confirmation is administered by imposition of hands, and anointing the forehead with chrism, (a mixture of oil of olives and balm, solemnly blessed by a Bishop,) in the form of a cross, whilst the administrator uses these words: "I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father," &c. &c. Every one who is confirmed has a male or female sponsor, who contracts the same spiritual affinity and obligation as those of baptism.

OBSERVATIONS.

Alexander Hales, an eminent writer of the thirteenth century, says, "the sacrament of Confirmation, as it is a sacrament, was not ordained either by Christ, or by the Apostles, but afterwards was ordained by the Council of Melda." Confirmation is, at most, an apostolical ceremony, retained and practised in the Church of England, as such; and is properly an acknowledgment, ratification, and confirmation of the Christian obligation entered into at Baptism; and not a new stipulation.

OF THE EUCHARIST, OR MASS.

"I PROFESS likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead: and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation. (1.) I also confess, that under either kind alone Christ is received whole and entire, and a true sacrament." (*Pius's Creed.*) "Whosoever shall say, that in the holy sacrament of the Eucharist, the substance of bread and wine remains together with the substance of the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the species of bread and wine still remaining, which change the Catholic Church very fitly calls Transubstantiation, let him be accursed." (*Con. Trid. Sess. XIII. Can.* 2.)

It is, moreover, decreed, "that after the consecration of the bread and wine, the true God and man is truly, really, and substantially contained under the appearance of the sensible elements." (*Con. Trid. Sess. XIII. c.* 1.) So that "the bread and wine which are placed on the altar, are, after consecration, not only the sacrament, but also the true body and blood of our Lord Jesus Christ; and are, sensually, not only in sacrament, but in truth, handled and broken by the hands of the Priests, and bruised by the teeth of the faithful." (*Con. Rom. apud Pop. Nichol.* 1.) And the Fathers of the Second Nicene Council pronounced, "that the Eucharist is not the mere image of Christ's body and blood, but that it is Christ's body and blood, their own literal and proper physical selves." (*Labbe Con. Vol. VII. p.* 448.) "Nor in this is there any repugnance; that Christ, according to his natural manner of existence, should always remain in heaven, at the right hand of his Father; and that, at the same time, he should be present with us, in many places, really but sacramentally." (*Con. Trid. XIII. c.* 1.) And "if any one says, that a true and proper sacrifice is not offered up to God at the Mass, or that to be offered is any thing else than Jesus Christ given to be eaten, let him be anathema." (2.) (*Con. Trid. Sess. XXII., Can.* 1.) "And if any one says, that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a bare memorial of the sacrifice which was completed upon the Cross, and that it is not propitiatory nor profitable to any but him that receives it, and that it ought not to be offered for the living and for the dead, for their sins, their punishments, their satisfactions, and their other necessities, let him be accursed." "For the holy Synod teaches that this sacrifice is truly propitiatory, and that by it the sins we commit, however enormous they be, are remitted." (*Id. Can.* 3.) And "although Christ instituted after supper, and, under both species of bread and wine administered to his disciples, this venerable sacrament; yet, *notwithstanding this,* it ought not to be consecrated after supper, nor received except fasting. And likewise, although in the primitive Church, the sacrament was received under both species by the faithful, yet this custom, that it shall be received by the laity under the species of bread alone, is to be held for a law, which it is not lawful to reject. And to say that this is unlawful, is erroneous; and those who pertinaciously assert it, are to be driven out." (*Con. Const. Sess. XIII.*) "For the body is there under the species of bread, and the blood under that of wine, by virtue of the words of consecration; so also the body is there under the species of wine, and the blood under that of bread, and the soul under both; . . . . so it is most true, that as much is contained under either species, as under both; for Christ, whole and entire, exists under the species of bread, and under each particle of that species; and whole under the species of wine, and under its parts." (*Con. Trid. Sess. XIII. c.* 3.) Hence it was decreed by the Council of Constance, "that, whereas in several parts of the world, some have presumed rashly to assert, that all Christians ought to receive the holy sacrament of the Eucharist under both species, of bread and wine, and that, also, after supper, or not fasting, contrary to the laudable custom of the church, justly approved of, which they damnably endeavour to reprobate as sacrilegious. Hence it is, that this holy general Council of Constance, assembled by the Holy Ghost, to provide for the salvation of the faithful against this error, declares, decrees, and defines, that although Christ did after supper institute this holy sacrament, and administered it to his disciples in both kinds, of bread and wine; yet this, notwithstanding, the laudable authority of the sacred Canons, and the approved custom of the church, has fixed, and doth fix, that this sacrament ought not to be consecrated after supper, nor received by the faithful, except fasting. And as this custom, for the purpose of avoiding certain dangers and scandals, has been rationally introduced, and that although this sacrament was received by the faithful under both kinds, in the primitive church, it was afterwards received under both kinds by the officiating priests only, and by the people under the species of bread only, it being believed most certainly, and nothing doubted, that the entire body and blood of Christ are really contained, as well under the species of bread, as of wine; this therefore being approved, it is now made a law. Likewise this holy Synod decrees and declares, as to this matter, to the reverend Fathers in Christ, Patriarchs, Lords, &c., that they must effectually punish all such as shall transgress this Decree, or shall exhort the people to communicate in both kinds." (3.) (*Conc. Gen. XII.* 100.)

"The holy Synod" (of Trent) "following the judgment of the Church, (as pronounced at Constance,) and its usage, declares and teaches, that neither laity nor unofficiating clergy, are bound, by any divine command, to receive the sacrament of the Eucharist, under both species; and that it cannot be doubted, without a breach of faith, that communion in either kind suffices for them. For though Christ, at his last supper, instituted this venerable sacrament, under the forms of bread and wine, and then delivered it to his Apostles, yet that institution, and that delivering, do not show that all the faithful, by the command of Christ, are bound to receive both kinds." (*Sess. XXI. c.* 1.) "And though, in the early ages, the use of both kinds was not unfrequent, yet the practice, in process of time, being widely changed, the Church, for weighty and just reasons, approved the change, and pronounced it to be a law, which no one, without the authority of that Church, is allowed to reject or alter." (*Id. c.* 2.) "It must be acknowledged, that the whole and entire Christ, and the true sacrament, are taken under either kind; and, therefore, as to the fruit, that they who thus receive, are deprived of no necessary grace." (*Id. c.* 3.) "And if any one shall say, that all Christians ought, by God's command or for the sake of salvation, to receive the most holy sacrament of the Eucharist in both kinds, let him be accursed." (*Id.*)

By the 5th Can. c. 8, Sess. XXII. of the Council of Trent, it is expressly declared, that "we are to offer up to the honor of saints and angels the sacrifice of the Mass, in order to obtain their patronage and intercession with God."

"If any one shall deny that the body and blood of Christ is really and substantially contained, together with his very soul and divinity, in the sacrament of the Eucharist, let him be accursed." (*Conc. Trid. Sess. XIII. Can.* 1.) Or, "if he shall say, that there yet remains any substance of the bread and wine in conjunction with the body and blood of our Lord Jesus Christ, and that the conversion is not real and total, let him be accursed. (4.) (*Id. Can.* 2.) "If any man shall deny, that Christ is entirely contained under either species, and in every individual portion of that species," (*Id. Can.* 3,) or "that Christ is only spiritually eaten, and not really and substantially, let him be accursed." (*Id. Can.* 9.)

OBSERVATIONS.

(1.) This term was first used in the year 1215, by the fourth Council of Lateran, which decreed the truth of the doctrine of a *physical* change in the Eucharistic bread and wine. "Before this Council," says Tonstal, Bishop of Durham, "men were at liberty as to the manner of Christ's presence in the sacrament." (*De Euch. Lib. I. p.* 146.) Even Cardinal Bellarmine owns that this doctrine is not founded on Scripture. "It is not altogether improbable," he says, "that there is no express place of Scripture to prove Transubstantiation, without the declaration of the Church." (*De Euch. Lib. III. c.* 23.) Biel, in *Can. Missæ, Lect.* 49, says, "How the body of Christ is in the sacraments, is not expressed in the canon of the Bible."

We readily allow that, so far as the bare letter is concerned, the words of our Lord express, *that the bread is his body, and that the wine is his blood;* but we have yet to learn, that the language of Scripture must *inevitably* be interpreted according to the bare letter. If Christ says, *This bread is my body, and this wine is my blood;* he also expressly says, *I am the door, and I am the vine.* Hence, on the principle of a *literal* interpretation, we see not how we are to avoid the extraordinary doctrine, that Christ is a literal vine tree, and a literal door, through which we must all pass in our journey heavenward. If no hint of a symbol is given in the one case, neither is there any hint given of a symbol in the other cases. It is therefore most difficult, why we should be *compelled* in the one case to adopt a literal exposition, while, in the other cases, we are left *perfectly at liberty* to prefer a figurative exposition. Analogy, undoubtedly, requires that the same *principle* of interpretation ought to be uniformly maintained. If we prefer the literal scheme, then, no doubt, the bread and wine will be *literally* the body and blood of Christ; but then, by the same scheme, Christ will be literally a door, and a vine. On the other hand, if we adopt the *figurative* scheme, then, of course, a door, and a vine, will only be symbols of Christ; but then, by the same scheme, the bread and the wine will be *only* symbols of Christ's body, and Christ's blood. Let the Catholic freely choose which *principle* of scriptural exposition he pleases; but when he *has* chosen it, let him abide by it.

(2.) This Mass is declared to be a true sacrifice of Christ. This Mass may be offered a hundred times a day, or a thousand times a day, if any one will purchase it. It may be purchased for sixpence; it may be purchased by the most contemptuous scoffer, by the ignorant, by the criminal. The assassin, reeking in blood, purchases it with the price of blood. The impure purchases it with the price of her crime; and substitutes it for remorse and virtue. Any human creature may buy any number of Masses, and keep the altars of an empire in full employ, until his purse is drained! And is it to be thought that the mighty God is actually sacrificed day by day, and hour by hour, in every corner of the Popish world?

The entire letter and spirit of Scripture are in direct contradiction to this fatal error. Of Christ it is declared in the Epistle to the Hebrews, that he "needeth not daily, as those High Priests," (of the Jews,) "to offer up sacrifice, first for his own sins, and then for the people, for this he did once, when he offered up himself." "Christ entered once into the holy place, having made redemption for us by his blood." "Christ was offered once, to bear the sins of many." "This man, after he had offered up one sacrifice for sin, for ever sat down on the right hand of God!" The Eucharist,—Transubstantiation,—the great characteristic doctrine of Popery.

By this doctrine, Popery asserts, that out of a little flour and water, the Priest makes—God! that in every one of ten thousand or ten million wafers, the body and blood, the soul and divinity of the Lord Christ, are wholly comprehended!—Then, what was but flour and water this moment, will, at the next, by the simple effect of the Priest's prayer and fingers, be the actual Omnipotent Lord, that reigneth in the Heaven of Heavens! That he can enclose in a box Him whom the Heaven of Heavens cannot contain!—that he can give him to be swallowed by any and every body! and that he is entitled to perform this act for money, as is done habitually in the Mass.

Is not the mere statement of this doctrine enough? Can human credulity go farther than to suppose any one of these things possible? or human rashness farther than to attempt them? For this doctrine there is the single text, "Take, eat; this is my body." "This is my blood of the New Testament." But our Lord's language of himself, is almost constantly emblematic. He calls himself successively the "vine," of which his disciples are the "branches," the "door," the fountain of "living waters," "the bread of life," "the temple." The terms of eating and drinking, to express the affections of the mind, are the customary language of Scripture. By taking the words in a literal sense, we are oppressed with resistless difficulties.

We are compelled to believe the palpable contradictions,—that his body was already broken, when it was not broken.—That declaring that he had come not to violate the law, he commanded his disciples, Jews, to violate the law, and eat blood! (An act so obnoxious, that it was prohibited even to the Christian Gentile converts.) And that every man who receives the Sacrament, must, be he good or evil, be received into eternal happiness! It involves the impossibilities,—that our Lord should be holding the bread in his hands, while that bread should be our Lord bodily. And, that every one of the ten thousand wafers that the Priest may make, should each contain the whole omnipotence of God! What is wholly contained in one, cannot be wholly contained in another. None of our Lord's miracles shook the human understanding. Allow that he was the Messiah, and we take his restoring the dead to life, his calming the tempest, or his feeding the five thousand, simply as conceivable instances of pre-eminent and God-like power; his miracles are announced as miracles, and followed by acknowledged wonder. But here, if the literal meaning be true, we have a miracle which shocks the human understanding; which, in the original narrative, is accompanied by no wonder; which has outlived the age of miracle; which is performed hourly by men, who have no gift of miracle; and this miracle the most overwhelming of all, the making of the Deity!

(3.) When this Council had thus determined that the cup should be taken from the laity, the Bohemians were so much dissatisfied, that the Council of Basil restored it to them. Which Council was infallible?

When the Roman Catholics are pressed by the argument derived from Christ's example, in giving the cup, as well as the bread, to his disciples, they answer, that they who were with Christ were not laymen, but Apostles, and that, therefore, his practice was similar to theirs. A ready answer to this presents itself. I turn to the eleventh chapter of the First Epistle to the Corinthians, and I there find the Apostle speaking in the following language:—" As often as ye eat this bread, and *drink this cup*, ye do show the Lord's death till he come;" and again, "Let a man examine himself, and so let him eat of that bread, and *drink of that cup*." Now I would ask this simple question:—"Was all the Corinthian Church composed of Clergymen, or not? If it was, it was the most singular phenomenon that has ever appeared; and if it was not, the argument against withholding the cup from the laity, is unanswerable. If it be said, the Church has power to make such alterations; I answer, If the Church chooses to call white black, I shall continue to call it white while the world lasts. The truth is plainly this,—the cup is kept from the laity, first, to add dignity to the Clergy; for in the Roman Church the people are nothing,—the Clergy every thing; and, secondly, to prop up the doctrine of the real presence. "We give you the bread alone," say they to the people, "because, under one of the elements, you have both flesh and blood." And the fact is, that while the people are going on in their sins, it is of very little consequence whether they have one or both, or neither one nor the other, of them.

(4.) As the Romish Church pleads miracles in proof of her doctrines, Bellarmine cites the following, in testimony of the Romish doctrine of the Mass:—"As St. Anthony was disputing concerning the truth of the Lord's body in the Eucharist, with a heretic, the heretic required of Anthony this sign: says the heretic, 'I have a mule, to which I shall give no meat these three days. After the three days' end, come there with the sacrament, and I will come with my mule, and will pour out provender before it; if the mule leave his provender, and come and venerate the sacrament, I will believe.' These conditions were accepted, and after three days St. Anthony approached, bringing the sacrament. The mule, forgetting his provender and his hunger, went forthwith toward the hand of sainted Anthony." (*Bellarm. de Sac. Euch. Lib. III. c.* 8.)

Whilst one anecdote confirms this notable doctrine, let another give its weight in the opposite scale. "One day," says Gage, formerly a Roman Catholic Priest, (*Survey of W. I. London,* 1665, *p.* 197,) "saying Mass in the chief church, after the consecration of the bread, being, with my eyes shut, at that mental prayer, which the Church of Rome calleth the memento for their dead, there came from behind the altar a mouse, which running about, came to the very bread, or wafer-god of the Papists, and, taking it in his mouth, ran away with it; not being perceived by any of the people who were at Mass, for that the altar was high, by reason of the steps going up to it, and the people far beneath. But as soon as I opened my eyes, to go on with my Mass, and perceived my God stolen away, I looked about the altar, and saw the mouse running away with it; which on a sudden did so stupefy me, that I knew not well what to do or say; and calling my wits together, I thought that if I should take no notice of the mischance, and any body else in the church should, I might justly be questioned by the Inquisition; but if I should call on the people to look for the sacrament, then I might be but chid and rebuked for my carelessness, which, of the two, I thought would be more easily borne than the rigor of the Inquisition.

"Whereupon, not knowing what the people had seen, I turned myself unto them, and called them unto the altar, and told them plainly, that whilst I was in my *Memento* prayers and meditations, a mouse had carried away the Sacrament; and that I knew not what to do, unless they would help me to find it out again. The people called a Priest that was at hand, who presently brought in more of his coat; and, as if their God had by this been eaten up, they presently prepared to find out the thief, as if they would eat up the mouse that had so assaulted and abused their God. They lighted candles and torches to find out the malefactor in his secret and hidden places of the wall; and after much searching and inquiry for the sacrilegious beast, they found at last, in a hole of the wall, the Sacrament, half-eaten up, which, with great joy, they took out; and, as if the ark had been brought again from the Philistines to the Israelites, so they rejoiced for their new-found God, whom, with many people now resorted to the church, with many lights of candles and torches, with joyful and solemn music, they carried about the church in procession. Myself was present upon my knees, shaking and quivering for what might be done unto me, and expecting my doom and judgment, and as the Sacrament passed by me, I observed in it the marks and signs of the teeth of the mouse, as they are to be seen in a piece of cheese gnawn and eaten by it.

"This struck me with horror, that I cared not at that present moment, whether I had been torn in a thousand pieces, for denying publicly that mouse-eaten God: I called to my best memory all philosophy concerning substance and accident, and resolved within myself that what I saw gnawn, was not an accident, but some real substance, eaten and devoured by that vermin, which certainly was fed and nourished by what it had eaten; and philosophy well teacheth, '*substantia cibi* (*non accidentis*) *convertitur in substantiam aliti:*' the substance (not the accident of food or meat) is converted or turned into the substance of the thing fed by it and alimented. Now, here I knew that this mouse had fed upon some substance, or else how could the marks of the teeth so plainly appear? But no Papist will be willing to answer that it fed upon the substance of Christ's body,—ergo, by good consequence it follows, that it fed upon the substance of bread; and so Transubstantiation here, in my judgment, was confuted by a mouse; which mean and base creature God chose to convince me of my former errors, and made me now resolve upon what many years before I had doubted, that certainly the point of Transubstantiation, taught by the Church of Rome, is most damnable and erroneous; for, besides what I before observed, it contradicteth that philosophical axiom teaching that '*duo contradictoria non possunt simul et semel de eodem verificari;*' two contradictions cannot at once and at the selfsame time be said and verified of the same thing; but here it was so: for here, in Rome's judgment and opinion, Christ's body was gnawn and eaten, and at the same time, the same body, in another place, and upon another altar, in the hands of another Priest, was not eaten and gnawn; therefore here are two contradictions verified of the same body of Christ—to wit, it was eaten and gnawn, not eaten and gnawn. These impressions, at that time, were so great in me, that I resolved within myself that bread, really and truly, was eaten upon that altar, and by no means Christ's glorious body, which is in heaven, and cannot be upon earth subject to the hunger or violence of a creature."

* * *

ADORATION OF THE HOST.

"There can be no doubt but that all the faithful, as is usual in the Catholic Church, have ever manifested a most holy worship of the most blessed Sacrament of the Eucharist,—for we believe, that the *very same God* is there present, whom the eternal Father sent into the world, and said, "Let all the Angels of God worship him." And this holy Synod also declares, "that the appointment of a peculiar feast, on which annually to commemorate this Sacrament, with peculiar veneration and solemnity, and reverently and honorably to carry it round in procession, through the streets and others public places, is a most pious and religious institution of the Church." (*Conc. Trid. Sess. XIII. c.* 5. *Decret. de Cul. Ven. Sanct. Sacr.*)

"If any one shall say that Christ, the only begotten Son of God, is not to be adored, in the holy Sacrament of the Eucharist, with the highest visible worship; and that he is not to be worshipped with a holy and peculiar Service, and to be carried about in holy processions, according to the laudable and universal custom of the Holy Church; or, that he is not to be publicly exhibited for the purpose of being adored: or, if any one should say, that those who do so adore Christ, are idolaters; let them be accursed." (*Conc. Trid. Sess. XIII. Can.* 6.)

The priest, after consecration, adores the Host on his knees, and then holds it up to the people, who worship it with the greatest veneration. The Priest, before he partakes, worships it again, and bowing towards it, he says, "Lamb of God, who takest away the sin of the world, have mercy on us, and give us peace." (*Miss. Rom. in Can. Missæ.*) And before he gives the Sacrament to the people, he turns towards them, and elevates the Host, saying, "Behold the Lamb of God, which taketh away the sin of the world." (*Rit. Rom. de Sac. Euch.*)

OBSERVATION.

Durandus Mimatensis, who lived in the thirteenth century, is the first who mentions the elevation of the Host, with a view to its adoration. A train of Ceremonies and Institutions were devised in honor of that deified bread, as it was blasphemously called; which are still in use in the Church of Rome. Rich and splendid receptacles were contrived for its residence. Lamps and costly ornaments were provided to beautify its habitation. With solemn pomp, it was carried through the public streets, to be administered to dying persons. "After Easter," says Townsend, (*Trav. B.* 1, *p.* 114,) "there is a procession upon a smaller scale, about seventy Priests, each with a lighted flambeau in his hand, preceded by a Herald with his banner, carrying the Host, under a canopy of crimson velvet, to those, who had not been well enough to receive it in the Churches."—"One evening," he elsewhere says, (*pp.* 335, 336.) "when the public walk at Aranjuez, was thronged with ladies, many of whom were richly dressed, on the tinkling of a little bell at a distance, scarcely to be heard, in one moment, all were upon their knees. Upon asking a lady, what was the matter, she told me, that 'his Majesty' was passing. Had I inquired of a Frenchman, he would have said, '*C'est le bon Dieu qui passe.*' Her look pointed me to the spot, where two ladies of fashion had quitted their carriage to adore the Host, which the Priests were carrying to some dying Christians. Had it been the rainy season they must have done the same; and had the public walk been even wet and dirty, none would have been excused from kneeling."

PENANCE AND ABSOLUTION.

PENANCE consists of two parts: First, The Matter of the Sacrament, which are the acts of the penitent himself, namely, Contrition, Confession, and Satisfaction; Secondly, The Form, in which the efficacy of the Sacrament principally consists, the words of the Priest, "I absolve you, &c. &c." (*Con. Trid. Decret. Sess. XIV. c.* 3.)

I. Of the Matter of this Sacrament.

1. *Contrition* is "the inward grief and detestation on account of sin committed, with a determination of not sinning in future," (*Id. c.* 4,) accompanied by "a full and free remission and forgiveness of all injuries received;" (*Cat. Trident. Pars. II. c.* 41;) and this disposition "made perfect with love, sometimes reconciles the sinner to God, before recourse be actually had to the sacrament of Penance; but then this reconciliation cannot be ascribed to that contrition, which wants the wish and purpose of the Sacrament, which wish and purpose are always included in perfect contrition." (*Con. Trid. Sess. XIV. c.* 4.) Destitute of the wish and the purpose of the Sacrament, Contrition is imperfect, and is called, by way of distinction, *attrition;* "and though by itself, without the sacrament of Penance, it cannot lead to justification," yet it is beneficial, as "disposing him to obtain the grace of God in the sacrament of Penance." (*Id.*)

2. Of *Confession.* (1.) Sins are either mortal, or venial.

The mortal sins are seven in number; pride, covetousness, lust, anger, gluttony, envy, sloth; and these are the absolutely necessary matter of confession; "however secret, and though committed only against the two last precepts of the decalogue." "Venial sins, which do not deprive us of the grace of God, and into which we frequently fall, are expiable by other means, and are not, therefore, of necessity, matter of confession."* (*Id.*) This confession must be full and complete; for if any sin be wilfully, or "intentionally concealed," the omission cuts off the penitent "from all hope of mercy from the divine goodness." (*Id.*)

"From the institution of the sacrament of Penance, the whole church has always understood, that the entire confession of sins was also instituted by our Lord; and that this confession, by divine right, is necessary for all who fall after baptism; because our Lord Jesus Christ, about to ascend into heaven, left the Priests, his Vicars, with the authority of Judges, to whom all grievous crimes, into which men may fall, must be referred, in order that they pronounce sentence on them, by the power of the keys, that is, the power of binding and loosing. For it is plain, that if the cause be unknown, such sentence cannot be pronounced; nor equity in the enjoining of punishment, be preserved, if sins generally, and not each one particularly, be declared." (*Conc. Trid. XIV. c.* 5.) "If any one shall deny, that sacramental confession was instituted, or is necessary, by divine right, to salvation; or shall say, that the practice of private confession to a Priest is foreign from the institution and command of Christ, and is only a human invention; let him be anathema." (*Ibid. Can. VI.*)

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* By the 8th Canon, Sess. XIV., of the Council of Trent, it would appear as if venial sins were better to be confessed.

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3. "*Satisfaction* generally, is the full discharge of a debt, so complete, that nothing remains due to the creditor." (*Cat. Trid. Pars. II. c.* 85.) "But here it is used to express the compensation made, when a man pays to God something in full, on account of sins committed." (*Id.*) "Sacramental or Canonical satisfaction, is the performing of such Penances as shall be enjoined by the Priest at the time of absolution." (*Id. c.* 87, 88.) These Penances, which they declare to be divine worship, are extraordinary fasting, frequent repetitions of prayers, making suffering pilgrimages, unusual severities, (2.) contributions for pious and charitable uses, all of which may be commuted for a pecuniary payment.

The fourth Council of Lateran, *Can.* 21, ordains "that every one of the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor; and take care to fulfil, to the best of their power, the Penance enjoined them." "Penance being at all times necessary for all men, who had defiled themselves with any grievous sin, in order to their obtaining grace and justification." (*Conc. Trid. Sess. XIV. c.* 1.) "For they who by sin have fallen from the grace of justification, are enabled again to be justified, when, God exciting them through the sacrament of Penance, they recover that lost grace by the merit of Christ." (*Id.*)

In regard to Satisfaction, the holy Synod declares, that it is false and wholly foreign from the word of God, that when the guilt of sin is remitted by God, the whole punishment due to it is also remitted. It is an error manifestly refuted (to say nothing of tradition) by sundry illustrious examples in the Holy Scriptures; and, truly, the nature of the divine justice seems to demand, that they who through ignorance have sinned before baptism, should be taken into favour in a manner different from those, who, having been once freed from the servitude of sin and the devil, and having received the Holy Ghost, have not feared, knowingly, to violate the temple of God, and grieve the Divine Spirit. Besides, it is becoming the mercy of God, not to pardon our sins without any satisfactory punishment; lest taking occasion from thence to think lightly of sinning, we fall into more grievous crimes. Doubtless these satisfactory chastisements greatly withdraw from sin, and, checking the sinner, cause him to be more vigilant and cautious. They likewise serve to cure the evil effects of sin, and to extirpate, by the exercise of the contrary virtues, the bad habits that have been contracted. To this must be added, that while we thus, by making satisfaction, suffer for our sins, we are made to conform to Him who satisfied for us, and from whom all our sufficiency is derived; we thence have a sure pledge, that if we suffer with him we shall be glorified with him. It is, therefore, the duty of the Ministers of the Church, as far as prudence shall suggest, weighing the character of sins, and the dispositions of the sinner, to enjoin salutary and proper penitential satisfactions; lest, by conniving at sins, and by a criminal indulgence, imposing the performance of the slightest penances for great crimes, they be made partakers of others' sins. Let them ever consider, that what they enjoin must tend, not only to the maintenance of better conduct, and the cure of past infirmity, but also to the punishment of the sins that have been confessed." (*Conc. Trid. Sess. XIV. c.* 8.) (3.)

II. Of Absolution. This can only be pronounced by the Priest, whose words, "I absolve thee," &c., constitute the Form of this sacrament; (*Cat. Trid. P. II. De Pœnit.*) and confer, as is the property of a sacrament, the grace which they signify. For it is expressly stated, that in this sacrament "the penitents stand as criminals before a tribunal, that they may be released by the sentence of the Priest." (*Conc. Trid. Sess. XIV. c.* 2.) For, "although the Absolution of the Priest be the dispensation of a benefit belonging to another, yet it is not merely a naked ministerial act of either announcing the Gospel, or declaring that sins are pardoned, but it is equivalent to a judicial act, wherein sentence is pronounced by himself, as a Judge." (*Id. c.* 6.) The Council of Trent (*Sess. XIV. c.* 8.) declares, that, "though the absolution or pardon of the more flagrant and notorious crimes be reserved for the Pope, and the superior Clergy, yet, in the hour of death, any Priest is authorized to remit any sins."

The Minister of this sacrament must be a Bishop, or a Priest duly authorized; *i. e.*, who, besides the power of orders, has a spiritual jurisdiction over the persons who apply to him in this sacrament. Hence every Roman Catholic Priest is not a Confessor: his orders only give him power to act in this character when, by competent authority, he acquires jurisdiction. The Priest who confers this sacrament is tied down, by every law, divine and human, to an eternal secrecy as to what he hears in it. (4.)

OBSERVATIONS.

(1.) By means of Auricular Confession, the Church probes the secrets of every heart, and thrusts its hands into every purse. We may thus judge what must be the power and influence in society, of a numerous and vigilant Clergy, familiar with the workings of every bosom, prescribing a penance at their own discretion, and retaining or remitting the sins of their penitents, at their own pleasure. This Penance, which usually consisted in some bodily mortifications, such as fasts, vigils, and scourgings, or in the repetition of certain prayers and external acts of worship, might, with the consent of the Priest, be commuted for the payment of money, or might even be performed by proxy. This gave the Priesthood unbounded power over the minds, bodies, and purses of a people, already imbued to saturation with superstitious credulity. While this continued in all its force, the sacerdotal influence was irresistible. It was inevitable that the most dreadful abuses and enormities should attend this system. Maldonat, in his Treatise on the Sacraments, (*Pœnit. de Conf. c.* 2.) states seven different opinions concerning the establishment of Confession. The first is, Of those who denied it to be if divine right, but held it to be useful in the Church. 2. Of those who made it to be only of ecclesiastical institution. 3. Of those who thought it derived from Apostolical tradition. 4. Of some divines who held it to be instituted only by St. James. 5. Of those who believe it to be of divine right, instituted by Christ. 6. Of some who thought it instituted in the Old Testament. 7. Of those who held it instituted by Christ, not as a precept, but by way of counsel.

The most sincere repentance, according to the Catholics, is not sufficient to save a sinner, without confession and absolution, where there is a possibility of applying to a Priest. On the other hand, they assert that even imperfect repentance, a sorrow arising from the fear of hell, which they call *attrition*, will save a sinner who confesses and receives absolution. The evident object of doctrines so inconsistent with the letter and spirit of the Scriptures, is, no doubt, that of making the Priesthood absolute masters of the people's consciences. One of the greatest evils of Confession is, that it has changed the genuine *repentance* preached in the Gospel—that conversion and change of life, which is the only true external sign of the remission of sins through Christ,—into a ceremony which silences remorse at the slight expense of a doubtful, temporary sorrow for past offences. As the day of confession approaches, which, for the greatest part, is only once a year, the Romanist grows restless and gloomy. He mistakes the shame of a disgusting disclosure for sincere repentance of his sinful actions. He, at length, goes through the disagreeable task, and feels relieved. The old score is now cancelled, and he may run into spiritual debt with a lighter heart.

The practice of Confession is, moreover, exceedingly injurious to the purity of mind enjoined in the Scriptures. "Filthy communication" is inseparable from the confessional: the Priest, in the discharge of the duty imposed on him by his church, is bound to listen to the most

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abominable description of all manner of sins. He must inquire into every circumstance of the most profligate course of life. Men and women, the young and the old, the married and the single, are bound to describe to the Confessor the most secret actions and thoughts which are either sinful in themselves, or may be so from accidental circumstances. Consider the danger to which the Priests themselves are exposed,—a danger so imminent, that the Popes have, on two occasions, been obliged to issue the most severe laws against Confessors who openly attempt the seduction of their female penitents. With all these glaring and disgraceful concomitant evils, the Church of Rome, with that perpetual watchfulness by which she has never omitted an opportunity of increasing her power, has foisted upon the Christian world what she calls the Sacrament of Penance, obliging her members, as they wish for pardon of their sins, to reveal them to a Priest.

The abolition of Auricular Confession by the Reformation, was a stroke which cut at once the infinite ramifications with which the hierarchical despotism had every where entwined its roots, and deprived the Clergy of their enormous influence on Princes, and the great, on the women, and in the bosom of every family. Of all the contrivances to enthral mankind, and to usurp the entire command of them, that of Auricular Confession appears the most impudent, and the most effectual. That one set of men could persuade all other men, that it was their duty to come and reveal to them every thing which they had done, and every thing which they meant to do, would not be credible if it were not proved by the fact. This circumstance rendered the Clergy masters of the secrets of every family; it rendered them too the universal advisers; when any person's intentions were laid before a Clergyman, it was his business to explain what was lawful, and what was not, and under this pretext to give what counsel he pleased: in this manner the Clergy became masters of the whole system of human life; the two objects they chiefly pursued were, to increase the riches of the order, and to gratify their senses and pride; by using all their arts to cajole the great and wealthy, and attacking them in moments of weakness, of sickness, and at the hour of death, they obtained great and numerous bequests to the Church: by abusing the opportunities they enjoyed with women, they indulged their lusts; and by the direction they obtained in the management of every family, and every event, they exercised their love of power, when they could not draw an accession of wealth.

Many of the Works written with a view to instruct the Confessors how to dispose of cases of conscience, contain most subtle examinations of all imaginable impurities. One of these, *De Matrimonio,* by the Spanish Jesuit, Thomas Sanchez, published at Genoa, 1592, with the express approbation of Pope Clement VIII., is a common sewer of iniquity. It may be justly called a shameful work, composed with an enormous curiosity, horrible and odious for its diligent exactness, penetrating into most monstrous, filthy, infamous, and diabolical matters. The Confessional too often affords an opportunity for wicked and obscene minds to give utterance to the conceptions of a depraved heart; and is the place of assignation where the Confessor and the Confessed can too securely indulge in all the disgusting and filthy conversation of the wicked.

"It is most evident and plain, that this Auricular Confession hath not the warrant of God's word, else it had not been lawful for Nectarius, Bishop of Constantinople, upon a just occasion, to have put it down. For, when any thing ordained of God is by the lewdness of men abused, the abuse ought to be taken away, and the thing itself suffered to remain. Moreover, these are St. Augustine's words:—'What have I to do with men, that they should hear my confession, as though they were able to heal my diseases? A curious sort of men to know another's life, but slothful to correct and amend their own. Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear by me of myself, whether I tell the truth or not? sith, that no mortal man knoweth what is in the heart of man, but the spirit of man which is in him?' Augustine would not have written thus, if Auricular Confession had been used in his time." (*Hom. of Repentance.*)

(2.) "In one of these Processions," says Middleton, "made to St. Peter's, in the time of Lent, I saw that ridiculous Penance of the Flagellantes, or Self-Whippers, who march with whips in their hands, and lash themselves as they go along, on their bare backs, till it is all covered with blood, in the same manner as the fanatical Priests of

Bellona, or the Syrian goddess, as well as the votaries of Isis, used to slash and cut themselves of old, in order to please the goddess, by the sacrifice of their own blood; which mad piece of discipline we find frequently mentioned, and as often ridiculed, by the ancient writers.

But they have another exercise of the same kind, and in the same season of Lent, which, under the notion of Penance, is still a more absurd mockery of all religion. When on a certain day, appointed annually for this discipline, men of all conditions assemble themselves towards the evening, in one of the Churches of the city, where whips or lashes made of cords, are provided, and distributed to every person present; and after they are all served, and a short office of devotion performed, the candles being put out, upon the warning of a little bell, the whole company begin presently to strip, and try the force of these whips on their own backs, for the space of near an hour; during all which time, the church becomes, as it were, the proper image of hell, where nothing is heard but the noise of lashes and chains, mixed with the groans of these self-tormentors; till, satiated with their exercise, they are content to put on their clothes, and the candles being lighted again, upon the tinkling of a second bell, they all appear in their proper dress.

(3.) The doctrine of Compensation is valued beyond all manner of value in the divinity of the Sacred College. The Romanists having gained from their votaries vast accumulations of silver and gold, precious stones, and every other article of value, having also required of them an implicit submission to Creeds and Confessions, and having further subjected them to external mortifications, amounting, in some instances, to self-denial and even self-torture, the question arises, by what means does the Church reconcile her adherents to the repulsive part of her discipline? How does she persuade men to endure actual anguish and pain? In more direct terms, how does she *repay* them? for there *must* be some compensation for their severe losses.

In attempting to think out a reply to these inquiries, we are obliged to confess, that although it seems not very difficult to explain the principle on which men yield to moderate degrees of voluntary distress, yet philosophy has found its line too short to fathom the depth of the fact, that immense numbers of persons among the Roman Catholics have deserted all the endearments of life, suffered almost all things, and done almost all things, for the sake of what they considered to be the truth; and this, with the prospect of no recompense, in the least adequate, in a human sense, to afford a competent reward: We refer to the expatriation, poverty, hunger, thirst, nakedness, and exposure to death in its most appalling forms, endured, for example, by Jesuit Missionaries, and to the severities practised by some individuals attached to certain modifications of Monachism. We understand the motive and the recompense of a patient, who endures, for instance, the excision of a mortified member; the prize is life, the alternative death. We sympathize with a parent, who, to save a child from ruin, consigns himself to indigence and the world's oblivion.

But where is any approach to proportion, between the martyr-life of a *Josephus a doloribus,* in Cloisters more gloomy than those of La Trappe, and the advantage proposed as the final result? Or, if this measure of suffering, (as the difficulty appears to class among questions of degrees,) be capable of analysis, what enabled Sister Rachel and Sister Felicite to sustain the anguish of an actual crucifixion, nailed as they were through the hands and feet to two crosses, for upwards of three hours, during which they affirmed, "that they felt the most exquisite delight," affecting sometimes to slumber, as if in a beatific trance, and sometimes addressing the spectators in the fondling and babyish language of the Nursery.

Let those who can furnish the natural history of the fact, then proceed to explain the counterpart system of torture and excruciation among the Hindoos. I will abandon this department of the inquiry with one remark:—that if Catholicity be, as is contended, the only true religion, because it can inspire its disciples with a calm disdain of agony and death, Hindooism has equal, if not superior, claims upon human credence; a circumstance, which must precipitate a papal apologist upon very thorny perplexities. In the mean time, the doctrine of Compensation is perfectly intelligible when interpreted in connexion with the minor sacrifices offered by the Papal populace at the shrines of their divinities. A sensualist will fast, if you will allow him a Carnival; he will abstain from meat on Fridays, if you will take no notice of a voluptuous life. He will wear a vest of sackcloth, and wallow in ashes during Passion Week, on condition of re-assuming the purple and fine linen at Easter. He will even attend daily Mass, if he may regularly retire from the wafer to the pursuits of avarice, vanity, and ambition. He will give the Church his public homage on Sunday, provided the church, in exchange, grant to his pleasures the rest of the week. In other terms, bad men may be persuaded to observe the outward services of religion, so long as religion does not interfere with the routine of private life, or, what is with them exactly the same thing, the pleasures and gains of the world.

Catholicity, and, indeed, nominal Protestantism, in all its ramifications, is satisfied with an adherence to forms, and an indolent assent to creeds. If this kind of allegiance be rendered, beneficiary dues of the altar not left in arrear, and respect shown to ecclesiastical officers, all is right. Priests and people sleep on, and take their fatal rest. But the Gospel considers all the public ministrations of religion, only as a means subservient to a practical effect in daily conduct. If such effect be not discernible, all the externals of the system, are regarded as a cause barren of consequences; or, if productive at all, fertile only in delusion and guilt.

The sacrifices demanded by the Gospel "are in no way allied," says Dr. Chalmers, "with the penances, and the self-inflictions of a monastic ritual, but are the essentials of spiritual discipline in all ages, and must be undergone by every man, who is transformed by the Holy Ghost, from one of the children of this world, to one of the children of light. The utter renunciation of self, the surrender of all vanity, the patient endurance of evils and wrongs, the crucifixion of natural and worldly desires, the absorption of all our interests and passions in the enjoyment of God, and the subordination of all we do, and of all we feel, to his glory; these form the leading virtues of our pilgrimage, and in the very proportion of their rarity, and their painfulness, are they the more effectual tests of our regeneration."

(4.) But, leaving what may be considered a very inferior point of examination, let us advance to the grand machinery of Absolution. No one needs long to hesitate in ascertaining the super-eminent importance of this movement, in the compensatory apparatus of the Roman Catholic communion. Christianity has probably received her most cruel wound from this instrument of her enemy's power. The weapon thus formed against her, has indeed prospered; and will go on to prosper, so long as the evangelical prophecy is not more fully accomplished. Consciousness of guilt produces in human bosoms various degrees of uneasiness and alarm; and considerable sacrifices will always be willingly made, to obtain composure. No fact in the history of mankind is more obvious than this. It was accordingly seen, that a conscience disordered by a sense of sin, demanded a cure; and Popery administered an opiate. This is a medicament which suspends irritation and pain, but leaves the distemper as it was found; or, rather, it increases its malignity, and in such cases, superinduces new forms of disease. But what patient is there, who is not eager to soothe the paroxysms of pain, and to obtain even a short respite from its bitterness, by whatever means he finds to be successful? He takes the tranquillizing draught, and has the prospect of a few hours' repose. This is precisely analogous to the vulgar effect of remission of sins, among the Papal populace. Their transgressions are not forgiven, but the consciousness of their existence, and the punishment due on their account, is from time to time suspended. The opiate is administered, and they sleep. But who does not discern the incalculable value of having his medicament at command? The Church of Rome may amply repay the fines she exacts in the shape of fees, fastings, ceremonial observances, and restrictions, when she gives back in return, to guilty minds, even an indistinct and unsatisfactory persuasion that their iniquities are forgotten. Now, in the indiscriminate and gregarious administration of Absolution, the sacerdotal boon is bestowed, not when vice is forsaken, for this cannot be known, but barely when it is confessed. The confession may be insincere, yet the remission is plenary. It is, therefore, most grateful to the confessed, and therefore, also, the progression of the powers of Absolution is numbered among the richest sources of Pontifical influence.

Such is the machinery of compensation, as put into action by the religion of human nature, under the name of the Holy Roman Catholic Church. How despotic is its form of government, and yet how dependent, for its very existence, on the abjectness and degradation of its subjects! For the secret truth-part of the underwork of the whole system is, that while the hierarchy of Rome professes to be entirely independent of human opinion, it is, all the while, the veriest slave to those whom it affects to despise, and to rule with irresponsible right. Covertly it flatters men's vanity, confirms their universal self-righteousness, and as before suggested, upholds for their sake, a magnificent scheme of Antinomian delusion. Does any Christian Philosopher feel the possibility of doubting that Antichristianity has deluged the world with its doctrines, by a skilful adaptation of them to the prejudices of a sinful race; by encouraging, on the one hand, what it professes to disallow on the other; and by reaching the climax of its guilt, when it succeeds, ultimately, in teaching its adherents the dreadful art of being satisfied with themselves, and with their deceivers? So that the superstition of the Romanists, when exposed in the nakedness of its character, is discovered to be nothing more than one division of a wicked world, holding in captivity the rest, and by means of fetters forged by the selfsame slaves whom they bind. It is the few who have gained the ascendancy domineering over the many;—the many, as in the instance of absolution, being more than willing to transfer to the few their own guilt and responsibility; and the few having the terrific power of assuring the majority of their ability to sustain the pressure, and to effect also the removal of the burden. It is thus that, by the ministrations of Antichrist, bad men gain what they want,—a regular licence to live as they please; and a provision against the alarms of death, by periodical acquittals at the bar of the assumed vicegerents of Heaven. Whatever may be said of this statement, as being an unfair account of the matter, and a detail, not of the doctrine of absolution, but of its abuses; I answer again, that, in all human concerns, we must argue on them, not as they exist in the refinements of theory, but as settled down into practice; when a recurrence to original principles only suffices to prove, that these tenets lie buried in obsolete statutes, forgotten and inefficient, derided and despised. Besides, we will venture to assert, almost without the fear of contradiction from Papists themselves, that if Absolution were pronounced exclusively on sincere penitents, (supposing such sincerity were ascertainable,) the confessionals would be deserted both by Priests and people; the popularity of the invention would be changed for undisguised hatred; the charm of the mighty sorcery would be dissolved, and the foundations of the eternal city shaken.

OF ORDERS.

"If any one shall say, that Orders of Holy Ordination is not truly and properly a Sacrament, instituted by our Lord Jesus Christ, or that it is a human contrivance, invented by men who were ignorant of ecclesiastical affairs, or that it is only a particular rite of chusing Ministers of the word of God, or of Sacraments, let him be anathema; or, that the Holy Ghost is not given by holy Ordination, let him be anathema." (*Conc. Trid. Sess. XXIII. Can.* 3, 4.) "Since it is evident that by sacred Ordination, which is performed by words and external signs, grace is conferred; hence let no man doubt, that Order is truly and properly one of the seven Sacraments of the Church." (*Ibid.*)

OBSERVATIONS.

We affirm that Christ appointed a succession of Pastors in different ranks, to be continued in his Church for the work of the Gospel, and the care of souls, and that, as the Apostles settled the Churches, they appointed different orders of Bishops, Priests, and Deacons; and we believe that all who are dedicated to serve in these ministries, after they are examined, and judged worthy of them, ought to be separated to them by the imposition of hands, and by prayer. These were the only rites that we find practised by the Apostles. For many ages the church of God used no other, therefore we acknowledge that Bishops, Priests, and Deacons, ought to be blessed and dedicated to the holy ministry by imposition of hands and prayer; and that then they are received according to the order and practice settled by the Apostles to serve in their respective degrees. Men thus separated have thereby authority to perfect the saints, or Christians; that is, to perform the sacred functions among them, to minister to them, and to build them up in their most holy faith. And we think no other persons, without such a separation and consecration, can lawfully touch the holy things. In all which, we separate the qualifications of the functions from the inward qualities of the person, the one not at all depending on the other; the one relating only to the order and the good government of the Society, and the other relating indeed to the salvation of him that officiates, but not at all to the validity of his office or service.

But in all this we see nothing like a sacrament; here is neither *matter, form,* nor *institution;* here is only prayer; the laying on of hands is only a gesture in prayer, that imports the designation of the person so prayed over.

Therefore, though we continue this institution of Christ, as he and his Apostles settled it in the church, yet we deny it to be a Sacrament; we also deny all the inferior orders to be sacred below that of Deacon. The other orders, we do not deny, might be well, and on good reasons appointed by the church, as steps through which clerks might be made to pass, in order to a stricter examination and trial of them, like degrees in Universities. But making them, at least, the subdiaconate, sacred, as it is reckoned by Pope Eugenius, is, we think beyond the power of the Church, for here a degree of orders is made a Sacrament, and yet that degree is not named in the Scripture, nor in the first ages. It is true, it came to be soon used with the inferior orders, but it cannot be pretended to be a Sacrament, since no divine institution can be brought for it. And we cannot but observe, that in the definition that Eugenius has given of the Sacraments, which is an authentical piece in the Roman Church, where he reckons *Priests, Deacons,* and *Sub-deacons,* as belonging to the Sacrament of orders, he does not name *Bishops,* though their being of divine institution is not questioned in that church. Perhaps the spirit with which they acted at that time in Basil, offended him so much, that he was more set on depressing, than on raising them. In the Council of Trent, in which so much zeal appeared for recovering the dignity of the Episcopal Order, at that time so much eclipsed by the Papal usurpation, when the Sacrament of *Orders* was treated of, they reckon seven degrees of them, the highest of which is, that of *Priest.* So that though they decreed that a Bishop was, by the divine institution, above a Priest, they did not decree that the office was an Order, or a Sacrament; and the Schoolmen do generally explain Episcopate, as being a higher degree, or extension of priesthood, rather than a new Order, or a Sacrament; the main thing in their thoughts being that, which, if true, is the greatest of all miracles, the wonderful conversion made in transubstantiation, they seem to think that no order can be above that which qualifies a man for so great a performance.

OF EXTREME UNCTION.

This Sacrament, we are taught, "most fitly represents the grace of the Holy Spirit, which invisibly anoints the soul of the sick;" (*Conc. Trid. Sess. XIV.;*) for the holy Synod "declares and teaches, that our merciful Saviour, who was willing that his servants should, at all times, be provided with salutary remedies against all the attacks of their enemies; as, in the other Sacraments, he prepared means whereby, during life, they might be preserved from every grievous evil; so would he guard the close of life by the Sacrament of Extreme Unction, as by a strong barrier." (*Id. Sess. XIV. c.* 1.) "This holy anointing of the sick is instituted, as it were, a true and proper Sacrament of the New Testament; *hinted at*, indeed, by Christ our Lord, in St. Mark, but recommended and preached to the faithful by the Apostle St. James; he saith, 'Is any sick among you, let him send for the elders of the Church, and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall ease him;' (original, raise him up;) 'and if he be in sin, they shall be forgiven him:' by which words the Church hath learned this, as it were from *Apostolic tradition*, received by hand." (*Id. Sess. XIV. c.* 1.) "If any one, therefore, shall say Extreme Unction is not truly and properly a sacrament instituted by Christ our Saviour, and preached by the Apostle St. James; but that it is a human invention,—let him be accursed. If any one shall say that the holy anointing of the sick doth not confer grace, nor *remit sins,* nor relieve the sick, but that it had long since ceased, as if of old it hath only been the grace of healing,—let him be accursed." (*Id. Sess. XIV. Can.* 1, 2.)

OBSERVATIONS.

This Sacrament, as it is called, is not used for the recovery of the sick, but only when they are in danger of death, and, therefore, they call it the sacrament of the dying. As to the words of St. James (chap. v. ver. 14, 15,) on which the Church of Rome builds this sacrament, Cardinal Cajetan says, "The sacrament of Extreme Unction cannot be hence collected, either by the words, or by the effects; for the unction properly concerns the healing of bodily diseases, but the unction of the Roman Church is used only for the sick, past recovery, and tendeth to the remission of sins."

By Pope Gregory's ritual, the oil is consecrated to cure all pains, infirmities, and sicknesses of the body; and when the sick is anointed, the prayer asks of God to cure him of his infirmities, and to remit his sins, to restore him to health, that he may be recovered and healed. This is the idea which runs through all the *ancient* service, and in the ancient missals, the recovery of the sick persons is usually the object of the service; while the remission of sins, and other spiritual blessings, were considered as belonging to it, as they did to every other service which was performed in faith. The Council of TRENT, however, has now completely changed the intention of the ceremony.

The reason why the Protestant Churches have rejected this practice is, because they find proof in the Scripture, that it was confined to those apostolic times when miraculous gifts were exercised in the Church, and that it was of no avail, unless performed by one whose anointing would cure the sick. They find also, that this practice was not continued in those times when miraculous gifts first ceased; and that those Pastors in the Church, who were conscious that they did not possess such powers, did not attempt to anoint the sick. All this clearly appears, from the silence of all the Christian writers for four centuries after Christ; for the Romanists can show no mention of this ceremony until the time of Pope Innocent, in the fifth century. After this, when superstition increased among the people, the Priests began to anoint the sick and infirm, when they visited them, using, at the same time, prayers for their recovery. This practice was frequently objected to; and it was the Council of Florence which first ordered, that "this sacrament should not be given to a sick person, unless his death be feared."

The present custom is, to anoint the organs of the five senses, the Priest repeating these words: "By this holy unction, and through his most bounteous mercy, may God forgive thee whatever thou hast sinned by seeing, hearing, smelling, tasting, and touching." He then gives the final pardon, for spiritual comfort in the last agony. If this institution be warranted by Scripture, it is a great matter of comfort; but if it be not warranted, it is, indeed, very great presumption. When such high pretensions are set forth by the Priests, it is no wonder that the ignorant and superstitious should feel anxious about this ceremony. When a Protestant is dying, the Clergyman visits him, and prays with him; there is, however, no mystery or secrecy in the business; the family and friends of the sick man are invited to be present, and the service is designed for their instruction also. But when a Romanist is dying, the Priest comes with great ceremony, a candle is lighted; much secrecy and mystery is observed, and while Latin prayers are recited, and various ceremonies are gone through, there is an impression made on the minds of the ignorant, that something is doing for the dying person, which is, they know not how, to benefit his soul, and to help him forward towards heaven. Yet, so great is their ignorance, and so strange the inconsistencies of the Priests' doctrines, that though, in Extreme Unction, they give a final pardon, and are paid for it, yet this final pardon will not free the soul from purgatory: it must go thither notwithstanding, and remain there, until more money is paid for prayers and masses, to bring it out.

The great evil of this, and, indeed, of all the Popish errors, is, that the minds of the people are turned away from the true ground of hope toward God, and they are led to think, that money paid for certain ceremonies, will insure them whatever they can require. It is in vain to say, that money has nothing to do with the efficacy of the rite: for it is well known, that the poorest wretch would part with his last shilling to insure his anointing, and would be terrified and alarmed, were a charitable Priest to refuse taking the money from him. The Bible gives no encouragement to any man who lives in sin and ignorance, to hope that he will be saved in that state; "all men are called upon every where to repent;" God hath sent his Son to be the Saviour of sinners; "he has finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness;" (Dan. ix. 24;) and "whosoever calleth on the name of the Lord shall be saved;" because "he that believeth on the Son of God hath everlasting life, and shall not come into condemnation." The real Christian feels that sickness or death are sent from his heavenly Father, and he is not only submissive, but resigned; for he knows that all things shall work together for good to them that love the Lord. He can join humbly in the prayers which are offered to God for his recovery, when he is sick; he can unite in those supplications by which his departing soul is commended to God, if his senses are left him, because he knows in whom he has believed, and is persuaded that he is able to keep that which is committed unto him to the last day. Let common sense, therefore, judge between the two cases:—one man dies happy, because he has been anointed, and has received the rites of his Church; another dies happy, because he knows and feels the grace of the Lord Jesus, who, when "he was rich, for our sakes became poor, that we, through his poverty, might be rich." (2 Cor. viii. 9.) Of the one we must say, "He feedeth upon ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?" (Isai. xliv. 20.) Of the other, the Scripture saith, "Blessed are the dead which die in the Lord: even so saith the Spirit, for they rest from their labours." (Rev. xiv. 13.)

A late writer, in reviewing the Sacraments of the Romish Church, thus strongly, but honestly, expresses the feelings and sentiments of his mind: "Wherever Popery is dominant, no man's house is his castle: its Ministers have the privilege of the entré. Now the most important events in private life, are the circumstances of birth, marriage, and death. They are the three centres, circled by the most influential arrangements of private families.

"In the first of these originated a sacrament, constituted such by Christ himself. He appointed it as a visible means of grace. With the exception of one very limited sect, the members of which consider the injunction as purely spiritual, it has been adopted, and in its plain, literal meaning, by the whole Christian world. This initiatory sacrament became highly useful in the machinery of the Vatican. For, besides the advantage derived from an elaborate process at the baptistery, it domesticated, on the occasion, sacerdotal persons, in houses not their own. It brought them into contact with families, under circumstances peculiarly interesting to family feelings; and taught parents and relations unconsciously to connect the magic of priestly influence with the rising importance of the house. This point being gained, it became necessary to make another grand domiciliary visit, at a moment when nuptial festivities and expectations opened human hearts, and when blessings from the Priest might again be peculiarly welcome. To meet these emotions, marriage was elevated to the dignity of a sacrament. It furnished a new source of intercommunion between the ruler and the subject, and a source, not scanty, in supplying the ecclesiastical government with augmented influence, and the governed with a deeper feeling of dependence. It increased the mysterious sensation, that the Priest was a kind of presiding genius over the entire system of private life; it was felt that his sanction was essential to every movement of the house, and that only so far as the schemes of a family were connected with the awful institutions of the Church, could they be regarded as promising the least success. But chiefly did the inventors of the sacramental unction, administered to the dying, discover the potency of a rite, which should make an appeal, inexpressibly tender and overpowering to human feelings, at a moment when the parent, the husband, the child, the friend, is retiring within the shades of the eternal world. It was a master-stroke of policy, to ordain the presence and mystic ministrations of a Priest, (I speak not of really pious and pastoral offices, so endeared to the good, and so important to the wicked, at this juncture,) as part of the indispensable attendance among the deepest solemnities of our nature: those which await us in the chambers of sorrow, pain, and death. If, at such times, the heart be most open to the impressions of true religion, it is also open to the gloomy influences of superstition; so that under such circumstances, even irreligious indifference becomes alarmed at the sight of itself, and is glad, as it were, to find a sanctuary from its terrors in the presence of a Minister of religion, who enters the chamber, as it is supposed, possessed of an ability to communicate pardon and security.

"Bad men, in the hour of domestic calamity, are compelled to give themselves pause amidst the hurry and thoughtlessness of life, and to stand aside, for an interval, from the crowd with whom they are generally intermingled. Catholicity improves the opportunity. It cannot make them true Christians; neither is this its aim; but it makes a timely effort to draw them into more intimate union with the Church.

"Accordingly, when they gather round the bed of their dying relatives and friends, and take, at least, a passive share in the ritual of the Eucharist, and of the Unction in extremities, they obtain from these ceremonies a more mysterious reliance than ever on the pretensions of the Priesthood. They witness a member of that order allowing the Viaticum,—a word, in ecclesiastical lexicography, of no trivial import,—and accompanying the pilgrim in the last stage of his journey, even to the very confines of the unseen state. The impression among the by-standers is, that the administration of the unction has ensured to the departing soul a favorable acceptance at the tribunal of God. Oh! bring me not volumes of controversy, to prove the precise date of the various modifications of Papal imposture! The system is its own accuser, its own witness, its own judge. When a despot would enslave his subjects, he selects what are judged to be efficient instruments, as the exigencies of the moment rise; and, if there be no counteraction, he succeeds. The usages of the Latin Church, in a sick chamber, are nothing better than a splendid form of Antinomianism: that general and cherished heresy of mankind, which relieves our willing souls from the burden of responsibility. It permits, indeed, the ordinary Romanist, (for I speak not of the few enlightened individuals who rise above, and virtually reject, the delusion of their own system,) to transfer, as it were, his guilt to a sinner like himself; and that sinner is an offender, who desperately adds to his other transgressions (not, however, I would hope, in all cases, consciously; for the Priest may believe as firmly in his own power, as the ignorant laic who seeks its efficacy,) the crime of speaking peace, where there is no peace. The Eucharist and the Unction, indiscriminately administered as they are, have a palpable tendency to hide the realities of eternity. They delude the dying with a persuasion of their final safety; and not only soothe the survivors with an impression that all is well with the dead, but that, when their own last hour draws on, they too shall be indulged with the same means of security, and enter the grave of a believer, after having lived the life of an infidel. They calculate on the expectation, that their passport will, according to the invariable routine of the spiritual office, be duly signed and sealed; and though the bearer may be detained in a separate state of purgatorial anguish for a season, yet that the certificate may at length be confidently presented at the gates of Paradise.

"Well may the theologians of the school of the Vatican compose their dissertations on the power of the keys! Let it be added, Well may those who have been blessed with a scriptural knowledge of the Gospel, mourn and weep over the spiritual darkness and death of mankind, and breathe out, as the Spirit helps their infirmities, prayers and supplications, with strong crying and tears, (and these are the true miseries of the Universal Church,) that God would bring into the way of truth all them that err and are deceived! Every feeling of contempt, disgust, abhorrence, and indignation, (for all these are naturally awakened in the bosoms of those who wander among the machinations of Popery,) should be absorbed into emotions of compassion, and into acts of intercession. 'Father, forgive them, for they know not what they do!'"

OF MATRIMONY.

"As Matrimony, in the Evangelical Law, excels, through Christ, the primitive contracts, it is justly to be numbered among the Sacraments of that law; and so the Fathers, the Councils, and universal tradition have always taught." "If any man says that it is not truly and properly one of the seven Sacraments, instituted by Jesus Christ, but that it is an institution only of the Church, and does not confer grace,—let him be anathema." (1.) (*Conc. Trid. Sess. XXIV. Can.* 1.) And "if any man says, a Churchman in holy orders may marry or contract marriage, and that when it is contracted it is good and valid, notwithstanding any ecclesiastical law to the contrary, or that any who have vowed continence, may contract marriage, let him be anathema," (*Id. Can.* 9,) for, "it is an unworthy deed, that those persons who ought to be the holy vessels of the Lord, should debase themselves so far as to become the vile slaves of chambering uncleanness." (*Conc. Lat. Sec. Can. VI. Apud Labbe, Vol. X. p.* 1003.) (2.) "Whosoever shall say, that the state of Matrimony is to be preferred to the state of virginity or single life, and that it is not better, or more blessed, to continue in virginity or single life,—let him be accursed." (*Conc. Trid. Sess. XXIV. Can.* 10.)

OBSERVATIONS.

(1.) The tenth Canon of the Synod of Neo-Cæsarea shows the sense of the Fathers on this subject: "If Deacons declare, at the time of their ordination, that they would marry; they should not be deprived of their functions if they did marry."

Siricius, who died A. D. 398, was the first Pope who forbad the marriage of the Clergy; but it is probable that this prohibition was but little attended to, as the Celibacy of the Clergy seems not to have been completely established till the Papacy of Gregory VII., at the end of the eleventh century.

(2.) Pope Gregory VII. had already caused the marriage of the Clergy to be prohibited in the 13th Canon of the first Roman Council, which was held A. D. 1074. (*See Labbe, Vol. X. p.* 326.) His view seems to have been, to separate them as much as possible from all other interests than that of the Church; and to bring them into an almost total dependence upon his authority, to the end that all temporal power might, in a high degree, and with greater facility, be subjugated to the Papal jurisdiction. "It is a greater wickedness," says Bellarmine, "for an ecclesiastical person to marry than to commit fornication; because he which is so married is made unable to keep his vow, the which he that committeth fornication is not." (*De Mon. Lib. II. c.* 34.)

Men with wives and families belonging to them, are connected in a thousand ways, with the country in which they live; they exist beyond themselves, and the welfare of those nearest to them is inseparable from their own. Our families also are pledges which we give of our fidelity to our country; we cannot be unfaithful to her, without involving in its consequences those who are as dear to us as ourselves; we rejoice in her prosperity, or are afflicted at her misfortunes, not for ourselves only, but because we anticipate the good or evil which may result from each to our connexions, and to our posterity. By such ties has Providence been pleased to bind mankind together, and to make them, not detached individuals, but members of aggregate bodies, connected by common affections and common interests. To the union thus formed by nature, Religion, well understood, gives additional strength and consistency.

When, however, the Popes began to form plans of ambition and power, it appeared how useful it would be to have bodies of men, in different countries, detached as much as possible from local affections and interests, ready to rank themselves under their orders, and to pay an implicit obedience to their paramount commands. Nothing could be so effectual for this purpose as the Celibacy of the Clergy; they formed bodies of the above description.

These motives cannot be better explained, than in the words of Cardinal Rodolpho Pio di Carpi in a Consistory, where the application made to the Council of Trent by the King of France and the French Bishops, for the administration of the Sacrament in both kinds to the Laity, was under the consideration of Pope Pius IV. and his Cardinals. After stating that, if this were granted, they would proceed to 'demand the Marriage of Priests, and the use of the Vulgar Tongue in the administration of the Sacraments,' he goes on to say, 'That if Priests were allowed to marry, the consequence would be, that having families, wives, and children, they would no longer depend on the Pope, but on their own Sovereigns; and their affection for their children would make them comply with any thing to the prejudice of the Church. They would also endeavour to make their benefices hereditary; and in a very short time the Apostolic See would be confined within the limits of Rome itself. That before Celibacy was established, this See derived no advantage from other nations and countries; but by means of it became possessed of so many benefices, of which, by the Marriage of Priests, it would in a short time be deprived.'

But perhaps it may be said, that whatever temporal interests the Popes might have in the Celibacy of the Clergy, the nature of their office makes marriage improper; and therefore, that the rule which prohibits it was good; that their time and thoughts are to be entirely occupied in sacred functions; that love, even in its purest form, ought not to find admission into their minds; and that the consequent worldly cares attending a wife and family, were inconsistent with their situation, and incompatible with their duties. All this is very well, if you could procure Clergy made of materials different from those of which men are composed; if you could have beings for that purpose without human affections, and without human passions, such as we might suppose angelic natures to be.

But having in fact no other materials than men to make use of, we must take them with all their natural dispositions about them; and endeavour, not to extinguish these, (which is impossible,) but to regulate them in a manner most likely to produce virtuous and exemplary conduct in the persons, whose virtue and example is most important, from the influence their religious character gives them on the morals of the community at large.

Now nothing is more certain, than that the probability of men's acting well increases just in proportion, as the temptations to act ill are diminished. If, therefore, there be a class of persons, whose situations in society requires conduct peculiarly unexceptionable, from such persons all circumstances of a contrary tendency should be studiously removed. The application is very obvious. That impulse of nature, by which we are led to form connexions with the other sex, is one of the most powerful that belong to us, not, however, more powerful, than the important purposes for which it was given us, require; for our Creator adjusts our feelings to the use we have for them. This impulse, when properly directed, is productive of the greatest blessings; it forms one of the strongest ties by which human society is connected, and is therefore the object of laws in their earliest state; it is the true source of our domestic comfort and happiness, and tends to promote, in general, benevolent and virtuous dispositions. Such is its effect, when properly directed. But when, from dislike of reasonable restraint, indulgence is given to irregular passions, or prohibitions and impediments are opposed to those which cannot be suppressed, but might have been regulated, nothing occasions more disorder in human society and in human conduct. The mischief it does, is in proportion to the efficacy it might have had in doing good.

Laws, to be effectual, must be conformable to our nature, and founded on good sense; if they are not such, they, in a great measure, defeat themselves. Power may, to a certain degree, compel obedience to them; but they will be continually eluded, and eluded with impunity. When they shock our natural and general feelings, humane and reasonable men would rather let the transgressor go unpunished, than be punished with what appears to them disproportionate severity; or for a fault, which (considering natural infirmities) he could hardly help committing. They are ready to lay the blame on the unreasonable law, rather than on the unfortunate, though, perhaps, not quite innocent, transgressor.

If ever such remarks as the foregoing were true, they are true with respect to the Celibacy of the Roman Catholic Religious Orders and Clergy. That Church has in this instance laid a prohibition on a vast number of human beings, in a case, where all of mature age and understanding ought to be exclusively (allowing a reasonable attention to the authority and influence of parents and friends) judges for themselves. It may be said, perhaps, 'they do judge for themselves, when they engage in a religious profession, and make the vows required by it.' But ought young men, at an early period of life, with little knowledge of the world, and, perhaps, of themselves, destined often rather by their parents for an Ecclesiastical profession, than led to it by their own judgment or choice, to make vows, by their terms, irrevocable, concerning things not ordained by God, (as it is acknowledged,) which afterwards, from a thousand circumstances, from temperament, from experience, from more extended views, they would give the world to recall? Still less should poor young women, yet more inexperienced, more helpless, more subject to the tyranny of family arrangements made for narrow and pecuniary purposes, immure themselves in convents for life, without considering, or perhaps being suffered to consider, whether they were not better qualified for making amiable and affectionate wives, tender and attentive mothers; whether, as such, they would not be more happy in themselves, and contribute more to the happiness of others. The human mind shrinks from what is irrevocable; and the situation, which would only excite moderate uneasiness, if it admitted of change, when unchangeable, produces despair.

And what, in truth, has been the effect of Clerical Celibacy in the Church of Rome? Has it produced real chastity, any more than the renunciation of riches by some Orders, has been accompanied with real poverty? What judgment are we to form of the concurrent testimony of all times with respect to this?

It might be expected that the Popes, who imposed this law of Celibacy on their Clergy, would themselves set an example of strict obedience to it. Nothing less. They did not, indeed, marry; but concubinage supplied the place of Marriage. We hear their children spoken of as such by all historians, with as little reserve as the legitimate children of avowed marriage. It was the ambition of most of them to aggrandize their Sons; and the policy of a Papal reign was often wholly employed to procure for them, by wars or intrigues, establishments and principalities. The Daughters were disposed of to answer the same purposes of ambition. This was the common case. But in the list of Popes some characters occur, whose voluptuousness and infamy cannot be looked on without abhorrence. It may be presumed, that the great and rich Ecclesiastics of different countries did not, in this respect, observe a very strict system of morals, when they had before them such examples of irregularity in the Heads of their Church, the Vicars of Christ; which examples must be supposed also to have had their effect on Ecclesiastics of all degrees.

Nothing shows with clearer evidence the difficulty of enforcing obedience to this law of Celibacy on the Clergy at large, than the multiplied decrees of Councils and Popes, and injunctions of Legates, for this purpose. Marriage was, indeed, prevented; but concubinage, if it was not tolerated, was, at least, for the most part, connived at; and when it was not, was treated as less criminal than marriage. The first was confessedly a breach of the Law of God; but the last was contumacy against the authority of the Church, and as such punished more severely. And our Henry VIII., in the true spirit of Popery, by a statute of the 31st year of his reign, made marriage the *greater* offence, and punishable as felony in both parties; while concubinage was only punished by forfeiture of goods and spiritual promotions, and imprisonment, in the first instance. By a statute, however, in the following year, they were put on an equal footing.

The fact is, that no authority, no laws, no decrees, could counteract, with effect, this strong propensity of our nature. The stream which, when suffered to flow in its proper channel, gives fertility and beauty to the country through which it passes, if it be stopped or obstructed, will find for itself some other way, and will then become unsightly and destructive. Nature may be guided, but will not be compelled; to regulate her impulses, is wise and proper; to suppress them altogether, is impossible; and, therefore, it is absurd and immoral to attempt it.

The results of such a system are thus described by Mr. Pinkerton: "The Priests and Monks being very numerous, and human passions ever the same, those ascetics atone for the want of marriage by the practice of adultery; and the husbands, from the dread of the Inquisition, are constrained to connive at this enormous abuse." Again: "It may perhaps be asserted that the Roman Catholic system, in the South of Europe, is the only superstition in the universe which has, at any period, necessitated the practice of vice; thus confirming the maxim, that the corruption of the purest and best system is always the worst. Were an Apostle again to visit Spain, he would certainly begin with preaching the Christian practice, as if the very idea of Christianity had perished, and his first duty would be, to CONVERT THE ECCLESIASTICS."

The cares of a married life, it is said, interfere with the duties of the Clergy; do not the cares of a vicious life, the anxieties of stolen love, the contrivances of adulterous intercourse, the pains, the jealousies, the remorse attached to a conduct in perfect contradiction with a public and solemn profession of superior virtue—do not these cares, these bitter feelings, interfere with the duties of the Priesthood? "I have seen," says Mr. White, "the most promising men of my University obtain country vicarages, with characters unimpeached, and hearts overflowing with hopes of usefulness. A virtuous wife would have confirmed and strengthened their purposes, but they were to live a life of angels in celibacy. They were, however, men, and their duties connected them with beings of no higher description. Young women knelt before them in all the intimacy and openness of confession: a solitary home made them go abroad in search of social converse. Love, long resisted, seized them, at length, like madness; two I knew, who died insane: hundreds might be found, who avoid that fate by a life of settled, systematic vice.

"The picture of female Convents requires a more delicate pencil; yet I cannot find tints sufficiently dark and gloomy to pourtray the miseries which I have witnessed in their inmates. Crime, indeed, makes its way into those recesses, in spite of the spiked walls and prison grates which protect the inhabitants: this I know with all the certainty which the self-accusation of the guilty can give. The greater part of the Nuns whom I have known, were beings of a much higher description, females, whose purity owed nothing to the strong gates and high walls of the cloister; but who still had a human heart, and felt, in many instances, and during a great portion of their lives, the weight of the vows which had deprived them of their liberty. Some there are, I confess, among the Nuns, who, like birds hatched in a cage, never seem to long for freedom; but the happiness boasted of in Convents is, generally, the effect of an honorable pride of purpose, supported by a sense of utter hopelessness. The gates of the holy prison have been for ever closed upon the professed inhabitants; force and shame await them wherever they might fly; the short words of their profession have, like a potent charm, bound them to one spot of earth, and fixed their dwelling upon their grave. The great Poet who boasted 'that slaves cannot live in England,' forgot that superstition may baffle the most sacred laws of freedom: slaves do live in England, and, I fear, multiply daily, by the same arts which fill the Convents abroad. In vain does the law of the land stretch a friendly hand to the repentant victim; the unhappy slave may be dying to break her fetters, yet death would be preferable to the shame and reproach that await her among relatives and friends. It will not avail her to keep the vow which dooms her to live single; she has renounced her will, and made herself a passive lump of clay in the hands of a superior. Perhaps she has promised to practise austerities which cannot be performed out of the Convent—never to taste meat, if her life were to depend on the use of substantial food—to wear no linen—to go unclothed and unshod for life;—all these, and many other hardships, make part of the various rules which Rome has confirmed with her sanction. Bitter and harassing remorse seizes the wavering mind of the recluse, and even a yielding thought towards liberty assumes the character of sacrilege. Nothing short of rebellion against the Church that has burnt the mark of slavery into her soul, can liberate an English Nun. Whereto could she turn her eyes? Her own parents would disown her; her friends would shrink from her, as if her breath wafted leprosy; she would be haunted by Priests and their zealous emissaries; and, like her sister-victims of superstition in India, be made to die of a broken heart, if she refused to return to the burning pile from which she had fled in frantic fear.

"Suppose that the case I have described were of the rarest occurrence; suppose that but one Nun in ten thousand wished vehemently for that liberty which she had forfeited, by a few words in one moment: what law of God (I will ask) has entitled the Roman Church thus to expose even one human creature to dark despair in this life, and a darker prospect in the next? Has the Gospel recommended perpetual vows? Could any thing but a clear and positive injunction of Christ or his Apostles, justify a practice beset with dangers of this magnitude? Is not the mere possibility of repenting such vows, a reason why they should be strictly forbidden? And yet they are laid on almost infants of both sexes!! Innocent girls of sixteen are lured by the image of heroic virtue, and a pretended call of their Saviour, to promise they know not what, and make engagements for a whole life, of which they have seen but the dawn.

"To what paltry shifts and quibbles will not Roman Catholic writers resort, to disguise the cruelty of this practice! Nuns are described as superhuman beings, angels on earth, without a thought or wish beyond the walls of their Convents. The effects of habit, of religious fear, of decorum, which prevented many of the French Nuns from casting off the veil, at a period when the revolutionary storm had struck awe into every breast, are construed into a proof of the unvariableness of purpose which follows the religious profession. Are Nuns, indeed, so invariably happy? Why, then, are they insulted by their spiritual rulers, by keeping them under the very guards and precautions which magistrates employ to secure external good behaviour, among the female inmates of prisons and penitentiaries? Would the Nuns continue during their lives under the same privations, were they at liberty to resume the laical state? Why, then, are they bound fast with awful vows? Why are they not allowed to offer up, day by day, the freewill offering of their souls and bodies?

"The reluctant Nuns, it is said, are few; vain, unfeeling sophistry! first prove that vows are recommended on divine authority, that Christ has authorised the use of force and compulsion to ratify them when they are made, and then you may stop your ears against the complaints of a few sufferers. But can millions of submissive, or even willing, recluses atone for the despair of those few? You reckon, in indefinite numbers, those that in France did not avail themselves of the revolutionary laws: you should rather inquire how many, who, before the revolution, appeared perfectly contented in their cloistral slavery, overcame every religious fear, and flew to the arms of a husband as soon as they could do it with impunity. Two hundred and ten Nuns were secularized in Spain during the short-lived reign of the Cortes: were these helpless beings happy in their former durance? What an appalling number of less fortunate victims might not be made out by averaging, in the same proportion, the millions of females who, since the establishment of Convents, have surrendered their liberty into the hands of Rome.

"Cruel and barbarous indeed must be the bigotry or the policy which, rather than yield on a point of discipline, sees with indifference even the chance, not to say the existence, of such evils; to place the most sensitive, innocent, and ardent minds under the most horrible apprehensions of spiritual and temporal punishment without the clearest necessity, is a refinement of cruelty which has few examples among civilized nations;

yet the scandal of defection is guarded against by fears that would crush stouter hearts, and distract less vivid imaginations, than those of timid and sensitive females. Even a temporary leave to quit the Convent for the restoration of decaying health, is seldom given, and never applied for, but by such Nuns as unhappiness drives into a disregard of public opinion. I saw my eldest sister, at the age of twenty-two, slowly sink into the grave within the walls of a Convent; whereas, had she not been a slave to that Church, which has been a curse to me, air, amusement, and exercise might have saved her. I saw her on her deathbed: I obtained that melancholy sight at the risk of bursting my heart, when, in my capacity of Priest, and at her own request, I heard her last confession. Ah! when shall I forget the mortal agony with which, not to disturb the dying moments of that truly angelic being, I suppressed my gushing tears in her presence—the choking sensation with which I forced the words of absolution through my convulsed lips—the faltering steps with which I left the Convent alone, making the solitary street where it stood, re-echo the sobs I could no longer restrain.

"I saw my dear sister no more; but another was left me, if not equal in talents to the eldest, (for I have known few that could be considered her equals,) amiable and good in no inferior degree. To her I looked up as a companion for life, but she had a heart open to every noble impression, and such, among Catholics, are apt to be misled from the path of practical usefulness into the wilderness of visionary perfection. At the age of twenty she left an infirm mother to the care of servants and strangers, and shut herself up in a Convent, where she was not allowed to see even her nearest relations. With a delicate frame, requiring every indulgence to support it in health, she embraced a rule which denied her the comforts of the lowest class of society:—a coarse woollen frock fretted her skin; her feet had no covering but that of shoes, open at the toes, that they might expose them to the cold of a brick floor; a couch of bare planks was her bed, and an unfurnished cell her dwelling. Disease soon filled her conscience with fears, and I had often to endure the torture of witnessing her agonies at the Confessional. I left her, when I quitted Spain, dying much too slowly for her only chance of relief. I wept bitterly for her loss two years after, yet I could not be so cruel as to wish her to live."

OF OATHS.

The third Council of Lateran, which is acknowledged as the eleventh Æcumenical Council, has decreed "that all Oaths which are adverse to the utility of the Church, and the institution of the Holy Fathers, are to be unscrupulously violated, inasmuch as they are to be deemed perjuries, rather than oaths." (*Can. XVI. apud Labbe, Vol. X. p.* 1517.) And "that all those who are any ways bound to heretics, should consider themselves absolved from all fidelity and obedience to them as long as they persist in their iniquity." (*Id. c.* 27.) The Council of Constance decreed, in reference to the case of John Huss, that "neither by natural, human, or divine law, need any faith or promise, which is prejudicial to the Catholic faith, be kept." And, according to the exposition of the doctrine of the Catholic Church, by the Professors of Maynooth, "it is lawful to break an Oath, if, by not fulfilling it, you think you shall be able to do greater good than by keeping it; or, if the person swearing limits his obligation, (*tacita et subintellecta,*) or if, being previously bound to a superior, such as a superior of Regulars, and, *a fortiori,* the Pope; he (the superior,) should object to the oath; or, if the person, to whom either the individual who has taken the oath, or the matter concerning which the oath is taken, is subject, (*persona jurans, vel* *materia juramenti,*) should think fit to make void the obligation, even without a reason." Urban II. ordained that it was lawful for subjects to break their oaths of allegiance to all such as were excommunicated by the Pope. Of this dispensing power of the Pope, we find in the Bull of Pope Pius V., that he thus asserts and exercises it; "We, who have been constituted Prince over all nations, and all kingdoms, that might pluck up, and destroy, dissipate and ruin, plant and build," by virtue of such power "deprive the Queen of all her pretended right to the Kingdom, and of all dominion, dignity, and privilege whatsoever, and absolve all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their Oath of allegiance, and all duty whatsoever, in regard of dominion, fidelity, and obedience."

In the year 1555, Paul IV., being about to make a promotion of Cardinals, directly contrary to his solemn Oath, when some of the then present Cardinals put him in mind of his Oath, he, in open Consistory, declared, that it was an article of faith, that the Pope's power is absolute, that he cannot be bound, much less can he bind himself.

OBSERVATIONS.

Men who, like the members of the Council of Constance, had been trained in the morality of the Casuists, the law of the Canonists, and the religion of the Romish Church, would desire no better authority for requiring this breach of faith than the Decretals afforded them. For example, we read, "that oath is not to be regarded from which injury may unadvisedly arise." "All promises are not to be kept." "Oaths contrary to the divine laws are not to be kept." "It is sometimes expedient not to observe a solemn oath." All this is proved in the Decretals by the example of Herod's oath, to the daughter of Herodias. But the conduct of the Romish Church is the best exposition of its opinions; and on the subject before us, it has spoken out in such intelligible language that we cannot mistake its feelings or sentiments. Reference, the reader will immediately perceive, is here intended to the Council of Constance, and its flagrant breach of faith towards Jerome and Huss. This affair, branded with the detestation and odium of every honorable mind, has been of late rendered interesting, inasmuch as it has elicited a species of defence for Sigismund, of an opposite description to that set up by former writers. Spondanus, who had been raised to a Bishopric, for his apostacy from Protestantism, observes, "the Emperor could not compel the ecclesiastical power to respect the faith he had pledged, as it was *beyond* his jurisdiction." Cochlœus, says, "the protection of a heretic should be *conditional;*" "that the King was not greater than God, than Justice, or than a Council." But in the Parliamentary Report of 1825, Doctor Murray stated before the House of Commons, "that the safe conduct granted Huss, was a *mere travelling passport,* which promised him no other protection, than that he should not be interrupted in his journey to Constance; that Constance was a *free* town; and therefore, that Sigismund could have had no control over its laws; and that as he had done all that was in his power to do, he had been guilty of no violation of promise!" Now, that this gloss is at variance with the very Act of the Council, with written evidence on the subject, and with the fact itself; is evident on the following grounds:—

1. Because the Decree of the Council, which was passed in consequence of the public outcry against Sigismund, for a breach of faith, is to be regarded as *a justification* of his conduct. "The Holy Synod declares, that no obstruction ought to be offered to ecclesiastical jurisdiction, so as that it may not be lawful, notwithstanding the said safe conduct, to examine and judge persons, who hold errors, and to punish them as justice shall require, if they refuse to renounce their errors: *although they may have come to the place of judgment, relying on a safe-conduct; and would not have come,* &c." Here is the flagitious principle recognized in its solemn Decree, and acted on by this celebrated Assembly; in which it declares that Huss was unworthy, through his obstinate adherence to heresy, of any indulgence, and that neither the divine, nor the human law, warranted their observance of any promise made to him, to the prejudice of the Catholic religion.

2. The testimony of no less a personage than Æneas Silvius himself, afterwards Pius II., contradicts Doctor Murray, and proves, that what

he calls, "handing Huss over to the civil power," was a mere form, such as is observed in our law courts, when, after the criminal has been tried and condemned, he is handed over to the executioner. The very words of this writer are: "*Lata est in consessu patrum adversus contumaces* (Huss, and Jerome of Prague,) *sententia, cremandos esse, qui doctrinam Ecclesiæ respuerint. Prior igitur Johannes combustus est. Hieronymus diu postea in vinculis habitus, quum resipiscere nollet, pari supplicio affectus.*"

Simanca, a learned Spaniard, defends part of the proceedings at Constance against Huss, and stoutly maintains, "that faith given to heretics *is not to be kept;* for if faith is not to be kept with tyrants, pirates, and other public robbers, who slay the body, *much less* is it to be kept with obstinate heretics, who slay the soul." Rightly, therefore, were certain heretics consigned to *lawful* flames by the judgment of the grave Council of Constance, *although their safety had been promised to them;* and blessed Thomas (the angelic Doctor!) likewise holds, that an intractable heretic is to be delivered up to the judges, *notwithstanding* the faith and oath, by which he may have bound a Catholic."

3. The very fact disproves the apologies and excuses of the Catholics, as the wording of the safe-conduct fully shows. Sigismund takes this honorable master, as he calls Huss, under his special protection, and directs, that he shall be safely escorted—and shall *every where* be permitted freely and securely to pass, sojourn, *remain*, and *return* without violence or injury:—*transire, stare, morari, et redire.* Here is no limitation, such as:—*if he should be acquitted.* The permission granted is unqualified in its nature and object; and besides, it would appear as if the Council had pledged itself to a safe-conduct of some description or other; since Dubravius, another writer of the Bohemian History of that period, says, that Huss repaired to Constance, relying on the public assurance given him by the *Council;—fide publica a Concilio accepta.* From all which it is evident, that the Council deceived Huss, and that Sigismund was the unconscious instrument of the deception; and that, therefore, the attempt to explain away the perfidy of the Council, or the persecuting principles by which it was governed, is perfectly futile. In short, the Council takes no pains to disguise its sentiments. It decrees that Sigismund had no power to grant protection to Huss, as heresy was not cognizable by the temporal authorities; it pronounces the spiritual

sentence, and then hands the victim over to the secular power for immolation.

As a corollary flowing from the aforesaid premises, it is proved beyond contradiction, that the Church of Rome holds it as a maxim, that faith is not to be kept with heretics, to the prejudice of the Church, (for the observance of faith in private transactions is not at all concerned,) a maxim which is perfectly compatible with another deduction: namely, the superiority of the ecclesiastical over the temporal authority, and that it is, and must be, in principle and in practice, when it has the power, what it was when the Council of Constance held its Sessions; its eternal sameness, so appositely expressed by Dr. Troy's *semper eadem,* proclaims its unaltered, because unalterable, state. The germ of intolerance exists within its bosom, ready to shoot forth and to expand, whenever circumstances will admit of its display. Were this not the case, surely the silence of the Vatican on the subject would not have been inviolably preserved for more than four centuries. If the offensive decree be obsolete, as has been affirmed, why is it not abrogated by a power co-ordinate with that which enacted it? Finally, if it be obsolete, why is it *received* by the Romish Clergy, as among the ordinances *declared, defined,* and *laid down* in the General Councils, without exception or limitation, and that too under the solemn sanction of their oaths? No; that decree can never become obsolete, so long as it remains unrepealed. But, more particularly, it is not obsolete, because it bears the impress of infallibility, which high and holy sanction must make it of everlasting obligation.

OF PRAYERS IN AN UNKNOWN TONGUE.

"ALTHOUGH the Mass contains great instruction for the faithful, it nevertheless does not appear expedient to the Fathers that it should be celebrated in the vulgar tongue." (*Con. Trid. Sess. XXII. cap.* 8.) And "whosoever asserts that the Mass should be celebrated in the vulgar tongue only,—let him be accursed." (*Id. Can.* 9.) This weighty reason is given for the service being performed in an unknown language, that otherwise "this inconvenience would follow, all would think themselves divines, the authority of Prelates would be disesteemed, and all would become heretics." (*Hist. of Council of Trent, Lib. 5, p.* 460.)

OBSERVATIONS.

Public worship, conducted in an unknown tongue, can neither impart light, nor afford edification. The congregation may look and wonder, while the Priest performs his genuflexions, disperses the incense, eats the wafer, and drinks the wine; but no acceptable worship can thus be presented to him who is a Spirit, and who requires those that worship him, "to worship in spirit and in truth." Latin formularies may have aided in preserving the classic productions of that language, but this was more the result of accident, than of design. Certain it is, that the motives for retaining the language of ancient Rome in the Liturgy of the church, were, in general, quite distinct from the love of its peculiar literature. Were it not so, the Christian must perceive, as the consequence of this adherence to an unknown tongue, a loss of religious instruction, of devotional feeling, and of future good, too great to be fully ascertained before the arrival of a day, when the smallest of such privations will be more feelingly deplored, than the total wreck of whatever Roman genius has produced. This practice is decidedly at variance with 1 Cor. xiv. 14—19.

The Church of Rome has reasons for continuing this antiscriptural and absurd practice, which perhaps she dare not confess. Reading prayers in Latin was a great convenience to those foreigners, who were sent by the Pope, before the Reformation, into England, and other countries, to get Bishoprics, and Parishes: not knowing the language of the country into which they came, they could never have read prayers, or said Mass, if the custom of reading in Latin had not been kept up; and therefore it was the interest of the Pope to maintain and continue it.

In the next place, reading Latin prayers makes the ignorant people think more highly of their Priests, and leads them to continue in that state of subjection to them, in which they have always labored to retain them. The service in the chapels seems like something done by the Priest for the people, not a service in which the people are to unite with him from beginning to end.

Again, if the prayers were not in Latin, the people would soon come to see that some of them were foolish, and some of them were wicked. What would any man think of such prayers as the following, if they were asked to say them in plain English:—" O, St. Mary, who dost enlighten the whole world, who dost illuminate hearts, who art the fountain of mercy. From all evil, good Lady, deliver us." " O, holy Dorothy, a clean heart create in me." " O, St. George, save us from our sins, that we may rest in heaven with the faithful for ever." Most of these prayers to Saints ask from them what God alone can bestow; and we need not wonder at their wishing to hide such blasphemies under cover of an unknown tongue.

The evils which arise from forcing Latin prayers upon men, are very many. In the first place, God's name is taken in vain by every congregation that joins in Latin prayers; they do not understand what is saying, and how can they unite in supplication? or how can their hearts be affected with contrition by a confession they do not know, or with gratitude, by a Latin thanksgiving? They repeat the name of God without hallowing it; they transgress the third commandment; and they fall under the rebuke which the Jews received from our Lord: "This people draweth nigh to me with their lips, and honoreth me with their mouth, but their heart is far from me." In the next place, how can they pray in faith, when they pray in an unknown tongue? Yet faith is required in prayer: "Let a man ask in faith, nothing wavering; for he that wavers is like a wave of the sea, driven with the wind, and tossed; for let not that man think that he shall receive any thing of the Lord." James i. 7. Further, such congregations cannot tell what is asked for; because, while they are reading one prayer in English, the Priest may be reading another one in Latin. Now, since all these things are plainly contrary to the nature of true prayer; since God has taught us, he must be worshipped in spirit and in truth; since St. Paul has said, "I will pray with the spirit, aud I will pray with the understanding;" and since no poor man can understand the Latin prayers at Mass, he neither prays with the understanding, nor worships God in spirit or in truth.

Praying in an unknown tongue, is the avowed custom of the Church of Rome, which is defended on its own authority and infallibility. We can, however, easily account for the continuance, if not the introduction, of the custom. In old times, before the Reformation, the Pope of Rome claimed the right of giving away the best church preferments in all countries, and they were usually bestowed on Italians. Now when these persons came to officiate as Priests, or Bishops, in these new preferments, it was very convenient for them, as foreigners, not to be obliged to say Mass in the language of the country; and by using the same language there, in which they had celebrated Mass at home, they did not appear such strangers to the people as otherwise they must have done; and the people found it no matter to them, whether the Latin language in the service was pronounced in a foreign accent or not.

"And in this ignorance have the Bishops of Rome kept the people of God, specially the common sort, by no means so much, as by withdrawing the word of God from them, and by keeping it under the veil of an unknown strange tongue. For as it served the ambitious humour of the Bishops of Rome, to compel all nations to use the natural language of the City of Rome, where they were Bishops, which showed a certain acknowledging of subjection unto them; so deserved it much more their crafty purpose, thereby to keep all people so blind, that they, not knowing what they prayed, what they believed, what they were commanded by God, might take all their commandments for God's. For, as they would not suffer the holy Scriptures, or Church service, to be used, or had, in any other language than the Latin: so were very few, even of the most simple people, taught the Lord's Prayer, the Articles of Faith, and the Ten Commandments, otherwise than in Latin, which they understood not; by which universal ignorance, all men were ready to believe whatsoever they said, and to do whatsoever they commanded."—(*Hom. of Wilful Rebellion.*)

"With all the respect due," says a learned Roman divine, "to the prescriptive pre-eminence of the two sacred dialects, hallowed by the writings of the Apostles, Fathers, and primitive Martyrs, I may venture to recommend the use of modern languages at certain parts of the service, and the introduction of lectures and hymns, adapted to the particular objects of the Liturgy, when the officiating Priest is occupied in silent adoration, and the ordinary chant of the choir is suspended. Such is the practice all over Catholic Germany, and throughout the vast extent of the Austrian dominions, where, if the traveller enters into any parochial church, during service, he finds it filled with a numerous congregation, all joining in chorus, with a zeal and ardor truly edifying. I was peculiarly struck with the good effects of this custom in the churches of Bohemia, where the people were remarkable for a just and musical ear, and sing with admirable precision; but still more so in the cathedral of Vienna, where the voices of some thousands chanting in full unison the celebrated hymn, 'Holy, holy, holy,' cannot fail to elevate the mind, and inflame the coldest heart with devotion. This practice, sanctioned by the authority of so considerable a portion of the Catholic church, has many good effects, as it contributes to the comfort and edification of the people, who always delight in hymns and spiritual songs, as it amuses the ear with melody, and attaches the hearers to the holy sentiments and doctrines which it conveys, and as it may thus act as a preservative from the infidelity of the times, not only by securing the assent, but by engaging the affections, on the side of religion. In fine, it tends to consecrate all languages to the praise of the Father Almighty, and to the propagation of the Gospel of his adorable Son. 'Nothing,' says Leo the Great, in an ancient preface for Whitsunday, 'nothing is more sublime, when considered in reference to the principles of thy Church, than that all the faithful should express with their tongues, the promulgation of thy Gospel,—and the variety of voices, so far from being an impediment to ecclesiastical edification, would rather tend to the advancement of unity.' "

OF MIRACLES.

To prevent abuse, the Council of Trent (*Sess. XXV.*) has decreed, that "no new relics are to be received, and no new miracles admitted as authentic, without the privity and approbation of the Bishop," assisted by the advice of theologians and other pious men.

OBSERVATIONS.

The evidences of Christianity rest upon a firmer foundation than the legends of the dark ages. Neither can we compare the long list of unauthenticated, absurd stories, respecting the Virgin Mary and the Magdalene; St. Dominic and St. Francis; St. Denis and St. Winifred; and the innumerable others, which provoke the smiles and the contempt of Protestants, and largely try even the faith of a Romanist,—with that sublime collection of well-authenticated miracles, which demonstrate the divine origin of our common faith. The Protestant may reject the opinions which reason or Scripture convince him are absurd. The Romanist is permitted to reject nothing which his Church has once sanctioned. "The ecclesiastical miracles," says Justin, "that were wrought after the Church was supported by the State, were usually such as would make fools stare, and wise men suspect. As they began, so they ended, in vain; establishing nothing, or what was worse than nothing. If false, the tricks of deceitful men; if true, the frolics of fantastic demons." This spirit of delusion, this determination of allowing the people to be deceived in every possible way that can attach them to the Romish communion, is most glaringly evinced in the annual jugglery performed at Naples, under the eyes of the Pope. The patron-saint of that town is a saint Januarius, part of whose blood, though shed in martyrdom, as they say, (for there is no dependence on these reports, even as to the existence of some of the Roman Catholic Saints,) more than fifteen hundred years ago, is still preserved in a phial. On the day of the Saint's festival, the Bishop, surrounded by a crowd of Priests, and a multitude of lighted tapers, and clouds of the smoke of frankincense, takes the phial in his hands, where a red lamp appears in an upper division. The people, in crowds, are kneeling in the Church, expecting the yearly miracle, with the greatest anxiety, while the Bishop handles the phial every way, till the lump begins to melt, and falls, in drops, into the lower part of the glass. Upon this, the bells are rung, the guns are fired, and the whole town is in a state of rapture. The trick is so gross, that there is not a Priest, or a man of common sense at Naples, that is not convinced that the red clot is a certain composition, that melts with very little heat,—the heat that the hands of a Priest, and a crowded Church will produce.

Among the numerous instances of miraculous events, which, to the mind of a Roman Catholic, attest the truth of his religion, the following are selected as by no means an invidious specimen:—

In one of the Roman Churches, they show a picture of the Virgin, which, as their writers affirm, was brought down from heaven with great pomp, and after having hung awhile, with surprising lustre, in the air, in the sight of all the Clergy and people of Rome, was delivered by angels into the hands of Pope John the First, who marched out in solemn procession, in order to receive this celestial present.

Nothing is more common among the miracles of Popery, than to hear of images that, on certain occasions, had spoken, or shed tears, or sweat, or bled: and do we not find the very same stories in all the heathen writers?

They show at Rome an image of the Virgin, which reprimanded Gregory the Great, for passing by her too carelessly: and in St. Paul's Church, a crucifix, which spoke to St. Bridgith. Durantus mentions another Madonna, which spoke to the sexton, in commendation of the piety of one of her votaries.

There is also a church here, dedicated to St. Mary the Weeper, or to a Madonna, famous for shedding tears. They show an image, too, of our Saviour, which, for some time before the sacking of Rome, wept so heartily, that the good Fathers of the monastery were all employed in wiping its face with cotton.

They have another church, built in honor of an image which bled very plentifully, from a blow given it by a blasphemer.

In the Pantheon, at Rome, is an image of the Virgin Mary, which is the principal object of adoration, on account of a miracle which, it is pretended, was wrought there. A woman, in great apparent distress, knelt before the statue of the Madonna, tears flowing from her eyes, as she offered up her supplications. Two young Englishmen advanced towards her at the moment, and, with all their characteristic liberality, gave her some money, and hastened out of the church, to avoid her exclamations of gratitude. She declared that her prayer was heard, and that, in the hour of her calamity, the Virgin had sent two angels from heaven to relieve her. The miracle resounded from mouth to mouth, and attracted round the image the adoring multitude, who decked it with splendid robes, and put a crown of gold on its head; and, to pay farther homage, the Pope and Cardinals attended, going through the usual form of consecration. At present it is hung round with the votive offerings of many who ascribe to the Madonna the miraculous cure of various maladies.

"We shall find them," says Middleton, "always the most numerous, and the most confidently attested, in proportion to the absurdity of the doctrine or practice, in whose favour they are alleged; as in the case of Transubstantiation, Purgatory, the Worship of Images, Relics, Crucifixes, Indulgences, and all the tricks of Monkery, as if miracles were of no other use but to subvert the reason and senses of mankind, and confound all the distinctions between right and wrong. But if there be any rule of judging of their reality, or any power in man to discern truth from falsehood, we must necessarily conclude, from the nature and end of the Popish miracles, that whatever testimonies may be brought to support them, they were all, without exception, either wrought by wicked spirits, or forged by wicked men."

OF RELICS.

THE Trent Council (*Decret. de Purgat. Sess. XXV.*) declares "that the Holy Bodies of Martyrs and other Saints, (which bodies, when living, were members of Christ, and the Temple of the Holy Ghost, and will hereafter be raised by him to eternal life, and glorified,) are to be venerated by the faithful; by which Bodies many benefits are conferred by God on men:" and it consigns to utter condemnation "all who affirm, either that veneration and honour are not due to the *relics* of Saints; or, that the honour paid to them, and to the other sacred memorials, (1.) is useless; and who say that it is in vain, for the sake of obtaining their aid, (the aid of Relics and other sacred memorials,) to frequent the sepulchres of the Saints." "I adore, and honor, and salute, the Relics of the Saints, as of those who have wrestled on behalf of Christ, and who have received grace from him, to accomplish healing, and to cure disorders, and to eject demons." (*Concil. Nicen. Sec. Labbe, Vol. VII. p.* 60.) By the 25th Sess. Conc. Trid., it is decreed "that no Relics are to be received as genuine, till so declared by the Pope, and by him appointed to be venerated and adored, or by the Bishop, with the assistance of Divine and other holy men." (2.)

OBSERVATIONS.

(1.) ——" being full of their holy relics, images, shrines, and works of overflowing abundance, ready to be sold. And all things which they had, were called holy; holy cowls, holy girdles, holy pardons, holy beads, holy shoes, holy rules, and all full of holiness. And what thing can be more foolish, more superstitious, or ungodly, than that men, women, and children, should wear a Friar's coat, to deliver them from agues, or pestilence? or, when they die, or when they be buried, cause it to be cast upon them, in hope thereby to be saved? Which superstition, although, thanks be to God, it hath been little used in this realm, yet in divers other realms, it hath been, and yet is, used among many, both learned and unlearned."—(*Hom. of Good Works.*)

(2.) The following is a Catalogue of the Relics forming the most valuable possessions of the Clergy in the Cathedral church of Seville. " A tooth of St. Christopher; an agate cup used at Mass by Pope Clement, the immediate successor of St. Peter; an arm of St. Bartholomew; a head of one of the 11,000 Virgins; part of St. Peter's body; ditto of St. Laurence, and St. Blaise; the bones of St. Servandus, and Germanus; ditto of St. Florentius; the Alphonsine Tables, left to the Cathedral by King Alphonso, the Urse, containing three hundred relics; a silver bust of St. Leander, with his bones; a thorn from our Saviour's crown; a fragment of the true Cross." On Festival Days these are all borne in splendid procession, by great numbers of the Clergy; and before a gazing populace this farce from the dark ages, is, at this day, but too successfully repeated.

In the church of St. Mary the Great, the homely cradle of our Saviour is, every Christmas-day, exposed on the high altar to the adoration of the people. " Rome," says Baronius, " is now in possession of that noble monument of Christ's nativity, made only of wood, without any ornament of silver or gold, and is made more happily illustrious by it, than it was of old by the cottage of Romulus, which, though built only with mud and straw, our ancestors preserved with great care for many ages."

" And because Relics were so gainful, few places there were but they had Relics provided for them. And for more plenty of Relics, some one Saint had many heads, one in one place, and another in another place. Some had six arms and twenty-six fingers. And, where our Lord bare his Cross alone, if all the pieces of the Relics thereof were gathered together, the greatest ship in England would scarcely bear them; and yet the greatest part of it, they say, doth yet remain in the hands of the Infidels; for which they pray in their beads-bidding, that they may get it also into their hands, for such godly use and purpose. And not only the bones of the Saints, but every thing appertaining to them, was a holy Relic. In some places they offer a sword, in some the scabbard, in some a shoe, in some a saddle that had been set upon some holy horse, in some the coals wherewith St. Laurence was roasted; in some places the tail of the ass, which our Lord Jesus Christ sate upon, to be kissed and offered unto for a Relic. For, rather than they would lack a Relic, they would offer you a horse-bone instead of a virgin's arm, or the tail of an ass, to be kissed and offered unto for Relics. O wicked, impudent, and most shameless men, the devisers of these things! O silly, foolish, and dastardly daws, and more beastly than the ass whose tail they kissed, that believe such things."—(*Hom. on Idolatry.*)

OF IMAGES, &c.

"THAT the Images of Christ, of the Virgin Mother of God, and of the Saints, (1.) are to be had and retained, especially in churches, and due honor and veneration to be paid to them; not because there is believed to be any divinity or virtue in them, on account of which they are to be worshipped; or, because from them any thing is to be asked; or because trust is to be reposed on Images, as the heathens of old put their trust in idols; *but because* the honor which is exhibited to them, is referred to the prototypes which they represent; so that through the Images which we kiss, and before which we uncover our heads, and lie prostrate, we adore Christ; and pay veneration to the Saints, whose likeness the Images bear; as is ordained by the Decrees of Councils, particularly the second Nicene." (*Con. Trid. Sess. XXV.*) Of the Nicene Council, A. D. 787, the following is the judgment:—"As for them who say it is sufficient to have Images for the sake of exciting their livelier remembrance of the prototypes, *and not for worship;* as they reject one part of the truth, and admit the other, they are half bad, speakers of truth and falsehood in a breath. Alas! their madness!" "The instructions of the Fathers, speaking with the mouth of God, have set *us* right. From them we have drawn and drunk the words of truth.

Following them we have expelled falsehood. Taught by them, we embrace the venerable Images. Let those who do not do so, be anathema, be cut off from God." (*Labbe. Con. Tom. VII. p.* 317.) The Images of Christ, and of the Virgin Mother of God, and other Saints, are to be kept and retained, especially in Churches; and due honor and veneration to be given to them; (*Conc. Trid. Sess. XXV.*) and "to those, who diligently teach not the whole Christ-loving people to adore and salute the venerable, and holy, and precious Images of all the Saints,—let them be anathema." (*Conc. Nic. Sec. Labbe. Vol. VII. p.* 541.)

Of the nature of the worship or adoration paid to these Images, we have the following examples. In the Roman Breviary, in Die Invent. Sanctæ Crucis, we have a Hymn in honor of the Cross, one stanza of which runs thus:

"O Crux ave, spes lenica,
In hoc paschali gaudio,
Auge piis justitiam,
Reisque dona veniam."

To this hymn succeeds an address to the Cross in prose, "O Cross, more resplendent than the stars,——save this present congregation assembled in thy praises. Hallelujah! hallelujah!"

Of the ceremonies used on this occasion, that of the adoration of the Cross by the Priest, is the most remarkable. Having uncovered the whole of the Cross, and laid it in its place before the altar, "he takes off his shoes, and draws near to adore, thrice bowing his knees, before kissing the Cross." (2.)

The following prayer, used at the consecration of Images, is taken from the Roman Ritual, authorized by Pope Urban

VIII. "Grant, O God, that whosoever before this Image, shall diligently and humbly, upon his knees, worship and honor thy only begotten Son, or the blessed Virgin, or this glorious Apostle, Martyr, Confessor, or Virgin, (as the case may be,) that he may obtain, by his (or her) merits and intercession, grace in this present life, and eternal glory hereafter." At the consecration of a Crucifix;—"We beseech thee, O Lord, Holy Father, Almighty, Everlasting God, that thou wouldest vouchsafe to bless this wood of thy Cross; that it may be a healthy remedy to mankind, a strengthener of faith, and increaser of good works, a redemption of souls, a comfort, protection, and defence, against the cruelties of our enemies." (3.)

OBSERVATIONS.

(1.) One of the most celebrated Images in Italy is that of St. Dominic, which was, as their histories testify, brought down from heaven, about two centuries ago, by the Virgin Mary in person, accompanied by Mary Magdalene, and St. Catherine. Before this glorious picture, as they affirm, "great numbers of the dead have been restored to life, and hundreds from the agonies of death; the dumb, the blind, the deaf, the lame, have been cured, and all sorts of diseases and mortal wounds miraculously healed." All which facts are attested by public notaries, and confirmed by the relation of Cardinals, Prelates, Generals, and Priors of that order: and the certainty of them so generally believed, that, from the 9th of July to the 9th of August, the anniversary festival of the Saint, they have always counted above a hundred thousand pilgrims, and many of them of the highest quality, who come from different parts of Europe, to pay their devotions, and make their offerings to this picture.

All their apologists, indeed, declare, "that they do not ascribe these miracles to any power in the image itself, but to the power of God, who is moved to work them by the prayers and intercessions of his Saints, for the benefit of those who have sought that intercession before their pictures or images; and in order to bear testimony to the faith and practice of the Church in this particular article." But how can we think it possible that the Deity can be moved to exert his power so wonderfully, for the confirmation of such ridiculous stories, of pictures and statues sent down from heaven, which, while they blasphemously impute to the workmanship of saints, or angels, or of God himself, are yet always so rudely and contemptibly performed, that a moderate artist, on earth, would be ashamed to call them his own? Or, is it at all credible, that the Saints in heaven should be as busy and ambitious as their votaries are on earth, to advance the peculiar honors of their several altars, by their continual intercessions at a throne of grace?—or that their whole care above, if they really have any which reaches to things below, should be employed, not for the general advancement of religion and piety among men, but of their own private glory and worship, in preference to all their competitors? No; the absurdity of such notions and practices makes it necessary to believe, that they were all occasionally forged, for the support of some lucrative scheme; or to revive the expiring credit of some favorite superstition, which had been found highly beneficial to the contrivers of such forgeries. For the very effect of which they boast, as a proof of the miracle, betrays the fraud; and the multitude of pilgrims and offerings, to which they appeal, instead of demonstrating the truth of the fact, does but expose the real ground of the imposture.

"What meaneth it, that Christian men, after the use of the Gentiles' idolaters, cap and kneel before Images? which, if they had any sense and gratitude, would kneel before men—carpenters, masons, plasterers, founders, and goldsmiths, their makers and framers; by whose means they have attained this honor, which, else, should have been evil-favored and rude lumps of clay, or plaster, pieces of timber, stone, or metal, without shape or fashion, and so without all estimation and honor; as that idol in the Pagan poet confesseth, saying, 'I was once a vile block, but now I am become a God,' &c. What a fond thing is it for a man, who hath life and reason, to bow himself to a dead and insensible image, the work of his own hands! Is not this stooping and kneeling before them, adoration of them, which is forbidden so earnestly by God's word? Let such as so fall down before Images and Saints, know and confess that they exhibit that honor to dead stocks and stones, which the Saints themselves, Peter, Paul, and Barnabas, would not to be given them, being alive; which the angel of God forbiddeth to be given to him.

And if they say they exhibit such honor, not to Images, but to the Saint whom it representeth, they are convicted of folly, to believe that they please Saints with that honor, which they abhor, as a spoil of God's honor: for they be no changelings; but now both having greater understanding, and more fervent love of God, do more abhor to deprive him of his due honor; and being now like unto the angels of God, do, with angels, flee to take unto them, by sacrilege, the honor due to God: and herewithal is confuted their lewd distinction of Latria and Dulia; where it is evident, that the Saints of God cannot abide, that as much as any outward worshipping be done, or exhibited to them. But Satan, God's enemy, desiring to rob God of his honor, desireth exceedingly that such honor might be given to him. Wherefore those which give the honor due to the Creator, to any creature, do service acceptable to no Saints,—who be the friends of God,—but unto Satan, God's and man's mortal and sworn enemy. And to attribute such desire of divine honor to Saints, is to blot them with a most odious and devilish ignominy and villany, and, indeed, of Saints to make them Satans, and very devils, whose property is to challenge to themselves the honor which is due to God only.

"What meaneth it that they, after the example of the Gentiles' idolators, burn incense, offer up gold to Images, hang up crutches, chains, and ships, legs, arms, and whole men and women of wax, before Images, as though by them, or Saints, as they say, they were delivered from lameness, sickness, captivity, or shipwreck? Is not this *colere imagines*, to worship Images, so earnestly forbidden in God's word?

"And what excuses soever they make, yet that all this running on pilgrimage, burning of incense and candles, hanging up of crutches, chains, ships, arms, legs, and whole men and women of wax, kneeling, and holding up of hands, is done to the Images, appeareth by this, that where no Images be, or where they have been, and be taken away, they do no such things at all. But all the places frequented by the Images were there, now they be taken away, be forsaken and left desert; nay, now they hate and abhor the place deadly; which is an evident proof, that that which they did before was done in respect of the Images. Wherefore, when we see men and women, on heaps, go on pilgrimage to Images, kneel before them, hold up their hands before them, set up candles, burn incense before them, offer up gold and silver unto them, hang up ships, crutches, chains, men and women of wax before them, attributing health and safeguard, the gifts of God, to them, or the Saints whom they represent, as they rather would have it; who, I say, who can doubt, but that our Image-maintainers, agreeing in all idolatrous opinions, outward rites and ceremonies, with the Gentiles' idolaters, agree also with them in committing most abominable idolatry? And to increase this madness, wicked men, which have the keeping of such Images, for their greater lucre and advantage, after the example of the Gentiles' idolaters, have reported and spread abroad, as well by lying tales as written fables, divers miracles of Images: as, that such an Image miraculously was sent from heaven, even like the Palladium, or Magna Diana Ephesiorum. Such another was as miraculously found in the earth, as the man's head was in the Capitol, or the horse's head in Capua. Such an image was brought by angels. Such an one came itself, far from the East to the West, as Dame Fortune fled to Rome. Such an Image of our Lady was painted by St. Luke, whom, of a physician, they have made a painter for such purpose. Such an one an hundred yoke of oxen could not move; like Bona Dea, whom the ship could not carry; or Jupiter Olympius, which laughed the artificers to scorn, that went about to remove him to Rome. Some Images, though they were hard and stony, yet, for tender heart and pity, wept. Some, like Castor and Pollux, helping their friends in battle, sweat, as marble pillars do in dampish weather. Some spake more monstrously than ever did Balaam's ass, who had life and breath in him. Such a cripple came and saluted this Saint of oak, and by and by he was made whole; and lo, here hangeth his crutch. Such an one in a tempest vowed to St. Christopher, and scaped; and behold, here is a ship of wax. Such an one by St. Leonard's help, brake out of prison; and see where his fetters hang. And infinite thousands more miracles, by like or more shameless lies, were reported. Thus do our Image-maintainers in earnest, apply to their Images all such miracles, as the Gentiles have feigned of their idols."—(*Hom. of Idolatry.*)

(2.) On Good Friday, the Cross, being veiled, is, by degrees, uncovered to the people, first one arm, then the other. At the unveiling of each part, the Priest says, as directed by the rubrics of the day, "*Ecce lignum Crucis,*" behold! the wood of the Cross: to which the congregation answers, "*adoremus,*" let us worship. Then the Clergy first, and afterwards the laity, on their knees, adore the Cross laid on a cushion for that purpose on the altar. And the Roman Pontifical declares, "that the adoration to be given to the Cross, is that which they call Latria, or the highest adoration given to God himself."

(3.) It is no recommendation of Image Worship, that it is authorized by a Church which mutilates the Word of God, in order to get rid of the commandment against Image Worship altogether. This is done by adding the former part of the second Commandment to the first, and omitting the latter part entirely. Every traveller, who sees what passes at the shrine of any celebrated Saint, or miraculous Image in Italy, will be convinced by ocular demonstration, that their people are trained, instructed, and encouraged, to believe that there is a divinity or power, residing in those Images, and that they actually offer up prayers and put their trust in them. For if there is no such belief amongst them, for what purpose do they expose those Images so solemnly, and carry them about processionally, on all occasions of public distress? Is there any charm in a block of wood or stone, to produce rain, or avert a pestilence? Or, can senseless Images have any influence towards moving the will of God? No, the sole end of producing, is not to move God, but the populace; to persuade the deluded multitude, that there is power in the Image, that can draw down blessings upon them from heaven; a doctrine that repays all their pains of inculcating it, by a perpetual supply of wealth to the treasury of the Church. This, therefore, as it appears from undeniable facts, is the universal belief of all Popish countries; grounded, as they all assert, on the evidence of perpetual miracles, wrought by the particular agency of these sacred Images. In the Church of St. Mary, of Impruneta, near Florence, is a miraculous picture of the Virgin Mary, painted by St. Luke, and held in the greatest veneration through all Tuscany; which as often as that State happens to be visited by any calamity, or involved in any peculiar danger, is sure to be brought out, and carried in procession through the streets of Florence, attended by the Prince himself, with all the nobility, magistrates, and Clergy; where it has never failed to afford them present relief, in their greatest difficulties. In testimony of which they produce authentic acts and records, confirmed by public inscriptions, setting forth all the particular benefits miraculously obtained from each procession: and the several offerings made on that account to the sacred Images, for many centuries past, down to these very times: from the notoriety of which facts, it became a proverb over Italy, "That the Florentines had got a Madonna, which did for them, whatever they pleased."

During the time of these processions, they always inscribe certain hymns, or prayers, or eulogiums of the Virgin, over the doors and other conspicuous places of each Church, where the Image reposes itself for any time; in order to raise the devotion of the people towards the sacred object before them. In a procession made some years since, the following inscription was placed over the principal gate of one of their great churches. "The gate of celestial benefit. The gate of salvation. Look up to the Virgin herself. Pass into me, all ye who desire me. Whosoever shall find me, will find life; and draw salvation from the Lord. For there is no one who can be saved, O most Holy Virgin, but through thee. There is no one who can be delivered from evils, but through thee. There is no one from whom we can obtain mercy, but through thee." In the conclusion are these expressions:—"Mary, indeed, opens the bosom of her mercy to all; so that the whole universe receives out of her fulness. The captive, redemption; the sick, a cure; the sad, comfort; the sinner, pardon; the just, grace; the angel, joy; the whole Trinity, glory."

That these are not antiquated or obsolete customs, the following extract proves. "I was prevailed upon by the children and a party of friends to go to the Agostino, to see the miraculous Madonna; and there the statue stood loaded with finery, and sparkling with jewels, surrounded by a dazzling blaze of light: the spacious temple crowded with prostrate worshippers, screaming with agonizing groans and cries before the senseless stone! Never did I see or hear any thing which so thrilled through me. We could not bear to remain a moment longer, though an Italian servant told us that a miracle was just going to be performed.

"The Image is already covered with votive offerings, such as eyes of silver, from those whose sight was said to be restored, &c. On each of the offerings is inscribed, *P. G. M., per grazia Maria.* These practices, we have been told, are for reasons of policy, connived at by government, whenever the minds of the people are disaffected, to give their thoughts a different current.

"We hear the worship of the ridiculous Madonna still continues, but in a quieter way: a continued succession of her votaries crowd her altar. Each singly ascends the steps, where, kneeling for a time in silent prayer, after having kissed the foot, he descends to give place to another. The lame hold up their crutches, rubbing them to the statue, as if, by that means, the use of the limbs could be restored, or the crutches become more efficacious in performing their office; others strike their rosaries against it. We were informed that some curious scenes took place between the Priests of this church and those of the Pantheon, each asserting their own Image to be the truly miraculous one; and the dispute was to be decided by the Pope and Cardinals. The present Pope is more cautious than most of his predecessors, in giving his sanction to these things, though, in all probability, he will hereafter, in the appointed time, be sainted; as representations of miracles, said to have been performed by him, have been printed and sold in the Corso,—such as raising the dead, curing the lame, and restoring sight to the blind. Three capital miracles must be ascertained, to make a Saint. He forbade the sale of these prints, and positively denied the facts, but they are believed here."—(*Three Years in Italy, by a Lady.*)

The variations of opinion by the Church, on the subject of Image Worship, are so extraordinary, that the following abstract cannot but be curious and important.

I. The ancient Council of Elvira, which sat during the reign of Constantine, and therefore, in the early part of the fourth century, strictly enjoined, that neither Paintings nor Images representing the person whom we adore, should be introduced into churches. Matters, however, did not long continue in this state. Images and Pictures, in direct opposition to the Council of Elvira, having at length been unadvisedly admitted, on the plea that they were a sort of books for the unlearned, the idolatrous worship of them soon followed. About the end of the sixth century, a transaction of this nature took place at Marseilles; and in consequence of it, Serenus the Bishop, wisely removed and destroyed the Images. Hereupon Pope Gregory the Great praised him for the stand which he made against Idolatry; but under the fond pretext of their utility to the unlearned, blamed him for destroying the Images. Wretchedly injudicious as was the latter part of this decision, Gregory, at least, speaks fully and expressly against any adoration either of Pictures or of Images.

"And yet they were no where at the first worshipped; but shortly after, they began to be worshipped of the ignorant sort of men, as appeareth by the epistle that Gregory, the first of that name, Bishop of Rome, did write to Serenus, Bishop of Marseilles. Of which two Bishops, Serenus, for Idolatry committed to Images, brake them, and burned them· Gregory, although he thought it tolerable to let them stand, yet he judged it abominable that they should be worshipped; and thought, as is now alleged, that the worshipping of them might be stayed, by teaching of God's words; according as he exhorteth Serenus to teach the people, as in the same epistle appeareth. But whether Gregory's opinion, or Serenus' judgment were better herein, consider ye, I pray you; for experience, by and by, confuteth Gregory's opinion. For, notwithstanding Gregory's writing, and the preaching of others, Images being once publicly set up in the temples and churches, simple men and women shortly after fell on heaps to worshipping of them, and at the last, the learned were also carried away with the public error, as with a violent stream or flood; and at the Second Council of Nicene, the Bishops and Clergy decreed that Images should be worshipped: and so, by occasion of these stumbling-blocks, not only the unlearned and simple, but the learned and wise; not the people only, but the Bishops; not the sheep, but also the shepherds themselves—who should have been guides in the right way, and lights to shine in darkness—being blinded by the bewitching of Images, as blind guides of the blind, fell both into the pit of damnable Idolatry. So that laity and Clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children, of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable Idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years or more.

"Let us, therefore, of these latter days, learn this lesson of the experience of ancient antiquity, that idolatry cannot possibly be separated from images any long time; but that as an unseparable accident, or as a shadow followeth the body, when the sun shineth, so idolatry followeth and cleaveth to the public having of images in temples and churches. And, finally, as idolatry is to be abhorred and avoided, so are images,—which cannot be long without idolatry,—to be put away and destroyed.

"Yea, and furthermore the madness of all men, professing the religion of Christ, now by the space of a sort of hundred years, and yet even in our time, in so great light of the Gospel, very many running on heaps by sea and land, to the great loss of their time, expense, and waste of their goods, destitution of their wives, children, and families, and danger of their own bodies and lives, to Compostella, Rome, Jerusalem, and other far countries, to visit dumb and dead stocks and stones, doth sufficiently prove the proneness of man's corrupt nature to the seeking of idols once set up, and the worshipping of them. And thus, as well by the origin and nature of idols and images themselves, as by the proneness and inclination of man's corrupt nature to idolatry, it is evident that neither images, if they be publicly set up, can be separated, nor man, if they see images in temples and churches, can be staid and kept, from idolatry."—(*Hom. against Peril of Idolatry.*)

Thus stood the question at the close of the sixth century, but, as might easily have been anticipated from the idolatry of the Massilians, the introduction of Images soon led to their adoration. This gross abuse was strenuously opposed by the Emperor Leo, the Isaurian; but as it still continued to increase, his son, Constantine, assembled a Council at Constantinople, in the year 754, which formally condemned and forbade it. The Council of Constantinople, though it agreed in its condemnation of Image Worship, both with the decision of Pope Gregory the Great, and with the yet more ancient decision of the Council of Elvira, was yet, on that very account, disowned as a legitimate Council, by the innovating successors of Gregory; and the cause of idolatry rapidly acquired such a degree of strength, that the second Council of Nice, which sat in the year 787, reversed the Decree of the Council of Constantinople, pronounced it to be an illegitimate Council, and ordained the adoration of images, in language which strikingly contrasts with the express prohibition of Pope Gregory. "I confess, and agree, and receive, and salute, and adore the unpolluted Image of our Lord Jesus Christ, our true God, and the holy Image of the Holy Mother of God, who bore him without conception of seed." Having thus wholly departed from her former self, the Church, speaking through the mouth of a General Council, had now decreed the orthodoxy and legality of Image Worship: but this Decree was not long suffered to remain undisputed, either in the West or in the East. In the year 794, Charlemagne assembled, at Frankfort, a Council of three hundred Bishops, who reversed the decision of the second Nicene Council, and who, with one voice, condemned the worship of Images.

Such was the solemn judgment of the West, and that of the East speedily followed it; for in the year 814, the Emperor Leo, imitating the conduct of Charlemagne, assembled another Council at Constantinople, which, like that of Frankfort, rescinded and abolished the Decrees of the second Nicene Council, relative to the worship of Images. Thus, as both the East and the West had concurred in establishing Image Worship, through the medium of the second Council of Nice; so did both the East and the West concur in condemning Image Worship, through the medium of the Councils of Frankfort and Constantinople. But we have not yet reached the end of this strange, eventful history of multiplied variations: we must prepare ourselves for yet additional changes of opinion, on the part of a professedly unchangeable and infallible Church. In the year 842, the Empress Theodora, during the minority of her son, convened yet another Council at Constantinople: and this assembly, differing entirely from its immediate predecessor, reinstated the Decrees of the second Nicene Council, and thus re-established Image Worship.

Meanwhile, the Church of the Western Patriarchate continued to maintain, that the second Nicene Council had erred in its decision; for in the year 824, Louis the Meek assembled a Council at Paris, which confirmed the Decrees of the Council of Frankfort, and which strictly prohibited the payment of any, even the smallest, religious worship to Images. The Church of the Eastern Patriarchate, however, subsequent to the year 842, persevered in declaring, that the decision of the second Nicene Council was an orthodox decision, and that Images ought to be devoutly worshipped by all good Christians. To establish this point, therefore, an additional Council was assembled in the year 879; and the Fathers of that Synod decreed the undoubted obligation of Image Worship, and confirmed and renewed the Decrees of the Second Council of Nice.

Such has been the multiplied variations of the Church, in regard to the single point of Image Worship; and yet, says the learned Bishop of Meaux, the Church which professes to declare and to teach nothing, save what she has received, never varies; but heresy, on the contrary, which began by innovation, never changes its nature.

PART II.

VIEW OF THE RELIGIOUS WORSHIP,
ECCLESIASTICAL POLITY,
AND
CEREMONIAL OBSERVANCES,
OF
THE CHURCH OF ROME.

"The worldly pomp and splendor of their worship, the multiplicity of their rites, their processions, their numerous lights, the tonsure of their Clergy, their lustral water, and sacerdotal vestments, with other institutions of human invention, appear to be merely childish, and scarcely to deserve serious regard; but they become of vast importance, when we consider that they are the offspring of principles and sentiments, which tend to frustrate the grace of God, and the salvation of souls."

"The Church of Rome knowing herself to be a foul, filthy, old, withered, harlot; understanding her lack of natural and true beauty, and great loathsomeness, which of herself, she hath; doth, after the custom of such harlots, paint herself, and deck, and attire herself, with gold, pearl, stone, and all kind of precious jewels, that the shining with the outward beauty and glory of them, may please the foolish phantasy of some lovers, and so entice them to spiritual fornication with her, who, if they saw her but in simple apparel, would abhor her, as the foulest and filthiest harlot that ever was seen."—(*Hom. of Idolatry, part* 3.)

PREFACE.

It is easy to understand upon what principle the Idolatry and Superstitions of Paganism were at first adopted, and are still continued, by the Church of Rome; they present something tangible and visible for the external senses to rest upon, in the place of that spiritual Religion, which the Bible, in all its parts, supposes as essential to salvation. Christianity, in its pure and primitive structure, had no charms for those Pagans who had been accustomed to those imposing exteriors of forms and ceremonies, which, while they amused their minds, and pacified their consciences, required no particular sacrifices, and left them in undisturbed possession of their former pleasures. The Church of Rome, aware of this fact, entered accordingly into a compromise with the old Idolatry. Her object was secular dominion, and while this might be attained, she regarded the illumination and conversion of the world but as secondary objects, or rather, as things more likely to obstruct her schemes of worldly policy, than to advance them. No writer has better established this fact than the celebrated Gale, who, after proving, with extensive erudition, how Paganism and Popery symbolized in a variety of particulars, observes, "The carnal professors of Christianity, who were most numerous, were not content to part with their Pagan rites; wherefore, to compromise the matter, they turned their Pagan rites into Christian solemnities, and so christened their dæmon festivals under the name of some Christian Martyr and Saint; and that which made this design more plausible was this:—some groundless hopes, by such symbolizing with the Pagans, to gain them over to embrace the Christian Religion, *which vain attempt was so far blasted by God, as that it proved but a door to let in Antichrist and all his Idol worship into the Church of Rome.*" Human nature being the same in every age, there is no doubt that the Idolatries and Superstitions of the Romish Church have, from the earliest period of her history, had the force of retaining within her visible pale a vast majority in succession, who, if they had not been nominal Christians, would have been professed Infidels, but who found in the round of external and pharisaical observances which Popery prescribes, a sedative for their fears, and a substitute for their piety.

In reading the following pages, the true Christian will in vain look for that which constitutes true and acceptable service—here is nothing of that spiritual worship which is alone acceptable in the sight of God

—that humility which a broken heart inspires—or of that holy fervor which a sense of the divine goodness kindles. The whole of the Roman Ceremonial may be scrupulously gone through, and the soul remain unaffected by the sense of its guilt—the evil of sin—or the greatness of the love of God. The Priesthood, indeed, are elevated to the level of Deity, but Jesus and His love are but little regarded. Forgetting God, the poor blind devotees of this degrading superstition worship they know not what: disregarding the divine assurance, that there is but one Mediator between God and men, they bow with stupid adoration before dumb idols, invoking their intercession; and trust to an arm of flesh for that protection which the Mighty God alone can give. Surely, as we read of such heartless, cold, formal service, every pious mind will ejaculate a fervent prayer to the God of all grace, that His Blessed Spirit may revive these dead, and breathe into them the breath of that spiritual life which can alone enable them to offer unto Him true and acceptable service.

PART II.

CHAPTER I.

ROMAN LITURGY; MASS, OR DAILY SERVICE.

The Worship of this Church is Liturgical, and, throughout the greatest part of its extent, the Latin language is used in all public and authorized religious worship, although that language has, for many ages, ceased to be a vulgar tongue. Her object in this practice is, we are told, "to preserve uniformity; to avoid the changes to which living languages are exposed, and thereby to avoid the novelties which might be thus introduced; to facilitate the commerce of different Churches on religious matters; and to promote a spirit of study and learning among her ministers;" nor does she admit that by this practice her members sustain any injury or loss. That the Apostles and first founders of the Christian faith preached the Gospel, and celebrated the holy mysteries, in the language of the several people whom they converted, seems, says Mr. Berington, to be a point generally admitted. But when, in process of time, from various causes, changes took place, and new tongues were spoken, the old still retained the place of honor; and the Church, ever tenacious of antiquity, judged it proper not to depart from the form which she had received. Every day's experience, says our author, proves, that modern languages are liable to change; while those that have ceased to be spoken—from this very circumstance, and because, from the valuable works written in them, they were cultivated by the learned—were become permanently stable. Beside, the majesty and decorum of religious worship are best maintained, while no vulgar phraseology debased its expression; whilst the mere fact of the identity of language, is a convincing proof of the antiquity of the Catholic faith. As this faith is every where one, so, as far as might be, it seems right that there should be one common language, whereby the members professing it might communicate with one another, and with their ecclesiastical superiors, whether in council, or in any other form of intercourse. It is thus gratifying and highly profitable that, from this uniformity of language, when a Catholic travels into distant countries, he every where finds a service celebrated, to the language and ceremonies of which his eyes and ears had always been habituated. He can join in it; and though removed, perhaps, a thousand miles from home, the moment he enters a church, in the principal offices of religion he ceases to be a stranger."

The Liturgy, or order of the Mass almost universally adopted, is that contained in the Roman Missal, which, in the opinion of most members of this Church, owes its origin to St. Peter, although various additions have been made to it at different times. Unless in very particular circumstances, such as times of persecution, &c., Mass is not said any where but in a church, or place set aside for public worship. It can be said only from morning dawn till mid-day, at least in ordinary cases. The priest who says it, must be fasting from the midnight before, "out of respect for the victim of which he is to partake;" and, in general, no priest can say more than one Mass on one day. When the Priest officiates, he is attired in sacred vestments, which are understood "to represent those with which Christ was clothed in the course of his bitter passion;" and also to be the emblems of those virtues with which the soul of a Priest ought to be adorned. These garments are intended to hide the littleness of man; to make him forget himself while clothed in the robes of a superior character; to gain the respect of the people, who no longer consider on that occasion what he is, as a man, but lose sight of the individual, which is lost in the character of Jesus Christ, which he represents. Mass is never said except on an altar, fixed or portable, set aside for that particular purpose by the solemn prayer and benediction of a Bishop. The altar is always covered with linen cloths, and generally contains relics of Saints.* As the Mass is commemorative of our Saviour's passion and death upon the Cross; to put the Priest and people in mind of these, there is always an image of Christ crucified upon the altar. There are also two or more lighted candles,† as tokens of joy, "and to denote the light of faith." In solemn Masses incense is used,* as an emblem of prayer ascending to God, as the smoke ascends from the censer.

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* A stranger will not be more surprised at the number of lamps or wax lights, burning before their altars, than at the number of offerings, or votive gifts, which are hanging all round them, in consequence of vows made in the time of danger, and in gratitude for deliverances and cures, wrought in sickness or distress.

† No sooner is a man advanced a little forward into their *churches*, and begins to look about him, but he will find his eyes and attention attracted by a number of *lamps* and *wax candles*, which are constantly burning before the *shrines* and *images* of *their saints*. "In all *the great churches of Italy*," says Mabillon, "*they hang up lamps at every altar*; and it is surprising to see, how great a number of this kind are perpetually burning before the *altars* of their *principal saints*, or *miraculous images*, as St. Anthony of Padua, or the Lady of Loretto; as well as the vast profusion of *wax candles*, with which their churches are illuminated on every great festival: when the *high altar*, covered with *gold and silver plate*, brought

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out of their treasuries, and stuck full of *wax lights,* disposed in beautiful figures, looks more like the sideboard of *some great prince,* dressed out for a feast, than *an altar* to pay divine worship at."—(*Middleton, pp.* 325, 6.)

"What should it mean, that they, according as did the Gentiles' Idolaters, light candles at noon-time or at midnight, before them, but therewith to honor them? For other use is there none in so doing. For in the day it needeth not; but was ever a proverb of foolishness, to light a candle at noon-time. And in the night it availeth not to light a candle before the blind; and God hath neither use nor honor thereof. And concerning this candle-lighting, it is notable that Lactantius, above a thousand years ago, hath written after this manner: If they would behold the heavenly light of the sun, then should they perceive that God hath no need of their candles, who for the use of man hath made so goodly a light. And by and by he saith, Seemeth he, therefore, to be in his right mind, who offereth up to God, the Giver of all light, the light of a wax candle for a gift? He requireth another light of us, which is not smoky, but bright and clear, even the light of the mind and understanding. And shortly after he saith, But their Gods, because they be earthly, have need of light, lest they remain in darkness: whose worshippers, because they understand no heavenly thing, do draw religion, which they use, down to the earth, in the which, being dark of nature, is need of light. Wherefore they give to their Gods no heavenly, but the earthly, understanding of mortal men. And therefore they believe those things to be necessary and pleasant unto them, which are so to us; who have need either of meat when we be hungry, or drink when we be thirsty, or clothing when we be cold, or, when the sun is set, candle-light, that we may see."—(*Hom. on Idolatry.*)

* The very first thing that a stranger must necessarily take notice of, as soon as he enters their *churches,* is the use of *incense* or *perfumes* in their *religious offices;* the first step which he takes within the door, will be sure to make him sensible of it, by the offence that he will immediately receive from the smell, as well as smoke of this *incense;* with which the whole church continues filled for some time after every solemn service.

Incense is also used as a token of honor to the thing incensed. Masses are divided into solemn or high Mass, and plain or low Mass; Mass sung, or said; public Mass, or private Mass. A solemn Mass, is Mass offered up with all the due solemnities, by the Bishop or Priest, attended by a Deacon, Subdeacon, and other Ministers, each officiating in his part. Such a Mass is always sung; and hence, a choir of singers accompanies it, with an organ, if possible; and at times, other instrumental music. Mass, when divested of all these solemnities, and in which only the Priest officiates, is a plain, or low Mass. The Priest, however, may either sing the Mass, attended by the choir, or say it. Hence, the difference between Mass sung and said. Mass may be attended by a crowd of people, or it may be said with few or none present, except the Clerk, to attend the officiating Priest. When the Mass is numerously attended, all, or many, of those present, may partake of the sacrifice, by communion, or none may communicate with the Priest. These differences make the Mass public or private, and it is admitted, that private Masses have become

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A custom received directly from *paganism*, and which presently called to my mind the old descriptions of the *heathen temples and altars*, which are seldom or never mentioned by the *ancients* without the epithet of *perfumed* or *incensed.*—(*Middleton's Letters.*)

"The use of torches and incense is supposed," says Eustace, "to have been introduced into the church in the third century; it originated in the East, but soon became general; it was founded on figurative reasons. The former were borne before the Book of the Gospels, and reminded the faithful of the light diffused over the universe, by the promulgation of the sacred volume, and of 'that true light that enlighteneth every man that cometh into the world.' The latter had been expressly commanded in the Old Law, and was considered in the New, as a fit accompaniment to 'be offered with the prayers of the Saints upon the golden altar, before the throne.'"

more common in latter ages. The Priest who is to celebrate, after some time previously spent in prayer and meditation, by way of preparation for the solemn mystery, as well to recollect his thoughts, as to specify the intention with which he offers up the Mass, whether it be for any individual, living or dead, for the whole Church, for himself, or for the necessities of the congregation present, proceeds, with the Deacon, Sub-deacon, and other Ministers, to put on the sacred vestment. He then goes in procession with them from the vestry to the altar, the Acolytes carrying incense, and lights, while the choir sing the anthem and psalm, which, for this reason, is called the *introit.** The Priest, being come before the altar, stops at the foot of it, bows, confesses generally to the Almighty God, and to all the Saints, that he has sinned most grievously, and that in every way, both by thoughts, words, and deeds; and through his own most grievous fault. This being the case, he begs all the Saints of heaven, whom he has called as the witnesses of his sins, to be also intercessors for his pardon, and to pray to the Lord our God for him. The Minister and assistants, then, in like manner, on behalf of the people, repeat the same confession after the priest, acknowledging that they are altogether an assembly of sinners, who have come to implore the divine mercy, because they stand in need of it. This confession is to beg of God pardon for daily and unknown faults, that the awful mystery may be celebrated with all imaginable purity. For the same reason *Kyrie eleeson*, *Christe eleeson*, are several times repeated; being addressed three times to God the Father, as our Creator, as our Protector, as our Parent; thrice to God the Son, as our High Priest, as our Victim of Atonement, and as our Brother; and lastly, to the Holy Ghost, as the Author of Grace, the Inspirer of Prayer, and the Sanctifier of our Souls. This being finished, the Priest, without moving from his place, begins the GLORIA IN EXCELSIS, which is called the Hymn of the Angels, because the first words of it were sung by the Angels, at our Saviour's birth. As this is a canticle of joy and gladness, the Church, when in mourning, in Lent, in Advent, and in Masses for the dead, forbids the use of this hymn, even in the time of Mass, because the minds of the congregation should then be wholly occupied with affections of grief, melancholy, or sorrow, for our Saviour's passion, for our own sins, or the sufferings of the souls for whom she is praying. The Gloria being ended, the Priest, kissing the altar, and turning towards the people with extended arms, salutes them in these words: "*Dominus vobiscum*," the Lord be with you. The people answer, by applying the same earnest wish to him, saying, "and with thy spirit." The arms are extended, and then closed, to express, by that gesture, the affection with which he embraces his flock. The Priest then goes up to the altar, bows down in the posture of humiliation; kisses it with respect; makes mention of the Saint whose relics are there; incenses it; and having saluted the people, immediately turns to the book, and reads the prayer of the day. On great festivals there is only one prayer, which has always reference to the solemnity then celebrating. Thus, at Easter, allusion is made to the resurrection of our Saviour; at Christmas, to his nativity; in Masses for the dead, mention is made of the souls prayed for; and on the feasts of Saints, we commemorate the particular virtues, for which they were each distinguished. In Lent, and penitentiary times, there are other prayers beside that of the day, still bearing some allusion to the circumstances of the times. The Sub-deacon then sings, (or, in low Masses, the Priest himself reads,) a lesson of the Old or New Testament, called the Epistle, because commonly taken from the Epistles of St. Paul, or of the other Apostles. This is followed by the singing of Alleluias, and some verses of the Psalms, called the *Gradual* and *Tract.*

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* The different parts of the Mass were gradually formed into one service, in the following order. The *Introit*, or Psalm, at the commencement, was first used by Pope Celestine, about the year 430; and confirmed by Pope Gregory, about 594. The other parts were also introduced by different Popes. The Psalms, by Celestine, about 424. The Song of the Angels, by Pope Symmachus, about 510. The Gradual, by Pope Gregory. The Sequences, by Nicholas I., 858. The Creed, by Marcus, 340. *Orate pro me,* by Leo, 440. The Preface of the Canon, by Gelasius, about 482. The elevation and adoration of the Wafer was ordained by Honorius, so late as A. D. 1222. The Paternoster was ordered to be recited by Gregory, about 600. The Agnus, by Sergius 700. The Pax was introduced by Innocent I., about 400. The first Latin Masses were sung in the Council of Constantinople, about 674. The present form of distribution to the people, by only giving the bread, or wafer, was directed by the Council of Constance, A.D. 1414, although from the old books of the Mass, it is clear that the cup had previously been given to the laity.

In Lent, and penitential times, instead of these expressions of joy, strains of the deepest compunction and regret only are used. These being concluded, the book is removed to the other side of the altar, when all the people rise up, to show, by their postures of standing, their eagerness to hear the Gospel; the Priest also, as he passes from one side of the altar to the other, bows down in the middle, and the Deacon prays on his knees that God would make him worthy to announce the Gospel; and, after having received the Priest's blessing, proceeds to the place appointed for the solemn recitation of it, accompanied by the Acolytes, with lights and incense. As soon as the book of the Gospel appears, all rise up, and continue standing while it is read, to show their readiness to perform what is there taught. In naming the Evangelist from which the Gospel is taken, the reader signs the cross upon his forehead, his mouth, and his breast. On his forehead, to show that he is not ashamed of Christ's doctrine; on his mouth, to show his readiness to proclaim it to others; and on his breast, to show that he entertains a sincere affection for it in his heart. When the Gospel is finished, the Book is conveyed to the Priest, who kisses it as a token of respect. After the Gospel, follows the Nicene Creed, which is immediately recited at the altar, while it is sung by the choir; it is omitted on some days, particularly in Masses for the dead. In low Masses, the Priest himself reads the Gospel. At this part of the Mass, in Parish churches, and sometimes in other places, a discourse, or exhortation, drawn from the Gospel, is delivered to the people. Here ends the FIRST part of the Mass.

The SECOND, which rises greatly in importance above all that has been explained, now follows. The Priest, from the altar, again salutes the people, and then makes an oblation to God, of bread and wine, which are the matters of the sacrifice. The wine is first mixed with a little water, to represent the water which flowed, with blood, from the side of Christ,—to signify the union of the divine and human nature in him, and of the faithful with Jesus Christ. Being now about to bless these offerings, the Priest bows down his head, in a spirit of humility, then lifts up his hands to heaven, whence every blessing must come, and makes the sign of the Cross upon them, and says, "Come, thou Sanctifier, and bless this sacrifice, which is prepared for thy holy name." The Priest, in High Masses, then incenses the oblation. After this he proceeds to receive the offerings of the people, where the custom of receiving offerings from them prevails; the Priest then proceeds to wash his hands, begging of God the necessary purity. In this ceremony, the Priest only washes the tips of his fingers, not his whole hands, to signify, that the purity with which he ought to approach the altar, should be not only from larger and mortal sins, but even from the most trivial offences or affections to sin, which are properly enough represented by the extremities of the fingers; then, turning about, the Priest recommends himself to the prayers of the people. This is the last time that the Priest turns to the people, till the sacrifice is accomplished, and the communion received. The reason of this is, that he is now entering upon the most solemn part of the Mass, which requires his utmost attention, which must not, henceforward, be distracted, by turning away from the object; nor does the Priest turn his back towards the altar, during the presence of the sacrament upon it, lest he might appear to act irreverently. After this follows the *Secret*, being one or more prayers, always said in silence, corresponding to the collect of the day, and which immediately precedes the preface by which the SECOND part of the Mass ends, and the THIRD begins. At this time is also rung a little bell, to give notice to all the people, that the Priest is now reciting the Holy Canticle. It is usual also for the people, at this part of the Mass, to bow down their heads and their breasts. With hearts thus prepared, and minds raised above earthly things, the Priest, the Ministers, and people, proceed to attend to the most awful part of the Mass, in the canon or rule for consecrating the Eucharist, which is never materially changed, whatever be the office. It is said by the Priest, in a low voice,* to express the silence of Christ in his passion, and that all may be impressed with reverence and awe for the sacred mysteries. It consists of *five prayers.* In the *first*, the Priest prays for all the Church; and by name, for the Pope, and the Bishop of the diocese; for those whom he desires particularly to recommend, for all the Assistants, their families, &c. He makes mention of the Blessed Virgin, the Apostles, and some Martyrs, in order to express the union between the Church militant and triumphant, and to obtain the assistance of their prayers. Then he stretches his hands over the oblation, begging that it may become acceptable to God, by becoming the body and blood of Jesus Christ. The THIRD prayer contains the history of the institution and the consecration of the elements, by the Priest's pronouncing the words of Jesus Christ himself. We have already seen that the essence of the sacrifice is contained in the consecration.* As soon as the

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* The most solemn part of the service is recited in a low tone, audible only to those who surround the altar; a circumstance which surprises Protestants, and has frequently been censured with severity. However, this custom is almost coeval with the Liturgy itself, and seems to have commenced almost immediately after the apostolic age. It was, in all probability, a measure of precaution. One of the most sacred rites of Christianity, that of Baptism, had been exposed to public ridicule on the

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stage; and, to prevent the recurrence of a similar profanation, in a more awful institution, it was thought prudent to confine the knowledge of the Eucharistic Prayer to the Clerical order. When a custom is once established, reasons are never wanting to justify its continuance; and the secresy, which the fear of profanation rendered necessary in times of persecution, was continued, from motives of respect, in the days of Christian prosperity. Every person acquainted with ecclesiastical antiquity, knows with what extreme delicacy the Fathers of the fourth century speak of the mysteries, and, of course, will not wonder that the Roman Church, which glories in its adherence to antiquity, should continue the same practice. Besides, it is considered as more conformable to the nature of the mysterious institution, and more favorable to the indulgence of devotion, both in the Priest, and in the congregation, than the most emphatic and solemn recitation. Impressed with this idea, the Greeks have, from time immemorial, drawn curtains, and in latter ages, raised a screen, before the altar, that conceals the Priest from public view, and environs him as the High Priest of old, when he entered the Holy of Holies, with the awful solitude of the sanctuary.—(*Eustace.*)

* The Rubric of the Missal says, "If any Priest should have before

words of the consecration are pronounced, the Priest kneels down to adore Jesus Christ present; and immediately elevates first the Host, and then the Chalice, in memory of Christ's being raised upon the Cross, and that the people also may adore him. Having laid these down on the altar, the Priest

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him eleven Hosts, and should INTEND to consecrate only ten, not determining which ten he intends, in these cases he does not consecrate, BECAUSE INTENTION IS REQUIRED. It is otherwise, if thinking indeed that there are ten, *he should wish,* however, to consecrate all the Hosts before him; for then all will be consecrated, and therefore the Priest ought always to have such intention, namely, of consecrating all those which are placed before him for consecration."—(*Roman Missal, Dublin, Richard Coyne,* 1822, *Rubric de Defect. p.* 53.)

And here we may inquire, as Transubstantiation depends on the intention of the Priest, how is an individual to know whether the Priest has the intention? Can he enter into his heart? In cases where there is no Transubstantiation, is there not direct idolatry in worshipping that which, by the acknowledgment of the Church of Rome, is not God? And how can any individual, according to such a principle, be sure that he is not guilty of idolatry, the intention of the Priest being necessary to Transubstantiation? The people, therefore, cannot know, even according to their own principles, whether they worship God, or not. We shall be told, that it is not the fault of the people, for they do not mean to worship that which is not consecrated, but to worship God. So say idolaters—we only worship God through the image. Hence, this mode of arguing would justify idolatry generally. Again, bear in mind, that this doctrine of intention is not confined to the Eucharist; it runs through the whole system. How does the Priest know, whether he is a Priest or not? He is not certain that the Bishop who ordained him, intended to ordain him. Neither does he know whether he is baptized or not; for unless the officiating Priest had intention, the outward ceremony failed. Marriage also, according to the Church of Rome, is null and void, unless intention accompanies the performance of the ceremony, on the part of the Priest. See, then, the awful results of this pernicious doctrine!

kneels again, and bows his head in a second act of adoration. During this ceremony, the server tinkles a little bell, to awaken the attention of the congregation. In the mean time, the people also bow down their heads, being already upon their knees, and strike their breasts. He then *continues* the *third* prayer, making a commemoration of the passion, resurrection, and ascension of Jesus Christ, and beseeching God that he would vouchsafe to receive the sacrifice favorably, as he did those of Abel, Abraham, and Melchisedeck, which were figures of it; and that those who partake of it, may be replenished with every heavenly blessing. The attitude of the Priest is changed when he comes to this part. Hitherto he has recited the prayers of the Canon in an erect posture, with his hands mostly lifted up to heaven; but now he joins his hands before his breast, and bows down his head to the lowest degree that the altar will admit. In this posture of prostrate humility he recites the prayer, till, towards the conclusion, he kisses the altar, and resumes his former upright posture. In the *fourth* prayer, the Priest recommends to God the faithful departed in general, and those in particular for whom he intends to pray. "Be mindful, O Lord, of thy servants, men and women, who are gone before us in the sign of faith, and have rested in the sleep of peace." Having said these words, the Priest, joining his hands before his breast, prays a few moments for them, and mentions any names of persons for whom he particularly wishes to pray, or offer up the Mass. Then, extending his hands again, he concludes his prayer in these words: "To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace." In the *fifth*, he mentions several Saints, and, beating his breast, begs that we sinners may have some part of their glory, through the mercy of God. In fine, he lifts the Host over the Chalice, honoring the blessed Trinity, acknowledging its goodness to us through Jesus Christ, and, through him, offering it all honor and glory. During the elevation, all the Ministers kneel in profound adoration, and either themselves hold tapers, or others are introduced, bearing lighted torches. Thus finishes the THIRD part of the Mass.

The FOURTH PART begins by the Priest's breaking the long silence he has observed since the Preface, by chaunting, or reciting aloud the Lord's Prayer, which is followed up by a prayer for deliverance from evil, and for peace in our days. At the conclusion of this prayer, the Priest kneels down to adore the Blessed Sacrament; he then breaks the Host into three pieces, to imitate that done by Jesus Christ himself, at the last supper, and in remembrance of his body being broken on the Cross; one of the parts he drops into the chalice, to signify that the body and blood of Christ are but one sacrament; he then once more begs for peace, concord, and charity, in order to approach the spotless Lamb. For a token of this peace, in solemn Masses, the Clergy embrace each other. After this follow three prayers, by way of preparation for receiving Jesus Christ. The Priest, after striking his breast, and declaring himself unworthy, proceeds to communicate himself, in both kinds,* in order to consume the sacrifice, and then administers the communion, in the species of bread, to such of the Assistants as may be disposed to partake of the sacrifice. The prayer used by the Priest is repeated three times, and at each repetition the little bell tinkles, to excite the attention of the congregation; and as a signal to the laity, who intend to communicate, to approach the sacred table. Having made the sign of the Cross, the Priest immediately receives the communion, and, with his hands joined before him, stands for a little while, in deep but silent meditation upon what he has done. The Priest then proceeds, by an ablution, first of wine, and then of water, to remove from the chalice and his own

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* The directions of the Roman Missal, in reference to the celebration of Mass, are minute, and even disgusting; as the following extract will prove:—"If, through negligence, any part of the blood of Christ should fall upon the ground, or upon the table, let it be licked up, and let it be sufficiently scraped, and the scrapings burned, but let the ashes be buried in holy ground. But if it should fall upon the stone of the altar, let the Priest drink up the drop, and let the place be well washed, and the washing thrown into holy ground. If the drop should reach the first, second, and third linen cloth, let the cloths be three times washed where the drop fell, the chalice having been placed under, and let the water of

ablution be thrown into holy ground. But if it should fall only on the sacerdotal vestments themselves, they ought in the same manner to be washed, and the washing be thrown into holy ground. If it should fall upon the cloth, or the carpet, placed underneath the feet, let it be well washed, as before. If it should happen that all the blood should be poured forth after consecration, if indeed any, even a little shall remain, let that be taken, and let that which has been mentioned be done with the remainder of the blood. But if none shall remain, let the Priest take wine in the Chalice again, and let him consecrate it from that place, 'likewise after supper,' the oblation, however, of the chalice, having been made as before. If the Priest should disgorge the Eucharist, if the species should appear entire, let them be reverently taken, if nausea does not prevent; in that case, let the consecrated species be cautiously separated, and laid up in some secret place, until they become corrupted; and afterwards let them be thrown into holy ground. But if the species do not appear, let that be burned which has been disgorged, and the ashes thrown into holy ground. If the consecrated Host, or any part of it, fall upon the ground, let it be reverently taken up, and the place where it fell, cleansed, and a little scraped, and let the dust, or scrapings of that nature, be thrown into holy ground. If it should fall without the corporal, upon the napkin, or in any manner upon any cloth, let the napkin, or cloth, be carefully washed, and let the washing itself be poured out upon holy ground."—*De defect. circ. Miss. occ. Miss. Rom.* 1822. *Dubl.*

fingers, all remains of the consecrated elements. The Mass concludes with a versical thanksgiving out of the Scriptures, and some prayers for the same purpose, some of them bearing a reference to the office of the day, and analogous to the collect; after which the Priest, or Deacon in High Masses, gives the people leave to depart. The Priest gives them his blessing previous to their departure, and reads the first part of St. John's Gospel, which bears such ample testimony to the divinity and incarnation of the Son of God, as well as his goodness in regard to man. This constitutes the chief part, if not the whole, of the morning service of the Church: and in all this, the congregation in general appear to be little interested or concerned; for though they are "taught to assist at Mass, with the same disposition that a good Christian would have cherished at the foot of the Cross," they are left at liberty to accompany the Priest through the different parts, according to the directions contained in their manuals, or "to exercise their souls in other corresponding prayers," and the consequence is, that many, it is too apparent, do neither the one nor the other. And though the Mass is thus celebrated, at least every Lord's Day, the present discipline of the Church requires her members to communicate only once a year; and while comparatively few receive much oftener, many, it is feared, are not even annual communicants.* They are, indeed, instructed,

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* A modern defender of the Roman Catholic faith, after quoting the Decree of the Council of Trent, respecting the *communion of each kind,* gives the following explanation of the unauthorized prohibition of the cup to the laity; which is cited as a specimen of special pleading, and an illustration of the way in which the authority of the Scriptures is set aside by the self-constituted authority of the Church of Rome. "It is admitted," says the author of 'The Faith of the Catholics,' "that from the earliest time, down to the 12th century, the faithful of both sexes, laity as well as Clergy, when they assisted at the public and solemn

“when they do not communicate in reality, to do so in spirit, by fervent desires of being made worthy to partake of the sacred

celebration of the Christian service, were admitted to communion, generally received under both kinds; but, during the same period, there seems never to have been any positive ecclesiastical precept so to do, for to infants, we often read, the communion was given, sometimes under one kind, sometimes under another. In times of persecution, or under difficulties, or when long journeys were undertaken, the consecrated bread was permitted to be carried away; the same was taken to the sick, where there was a repugnance to the taste of wine; the bread also was alone given. It may, then, it seems, be said, that, unless on public and solemn occasions, the faithful, in the times of which we are speaking, communicated under one kind alone; while the Priesthood, to whom the command of Christ, ‘*Do this in remembrance of me,*’ (Luke xxii.) we believe, solely applies, and when employed in the duty of their sacred function, received under both. The completion of the mysterious institution demanded this.

“But many abuses and accidents, through carelessness or incaution, happening in distribution of the consecrated wine; and the use of the bread alone, on so many occasions, being permitted, and the belief that Christ was wholly present under each species, authorizing the practice; the primitive rite gradually subsided, and communion on one kind very generally prevailed. The rulers of the Church, meanwhile, promoted rather than obstructed the change, and so things continued, (no ecclesiastical law intervening,) till the followers of John Huss, in Bohemia, tumultuously contending that the use of the cup was absolutely necessary, the Council of Constance, which opened in 1414, finally decreed, that ‘as the body and blood of Christ were wholly contained under each species, the custom, introduced on rational grounds, and long observed in the Church, of communicating in one kind, should be received as a law, which no one, without the authority of the Church, might reject, or alter.’ (*Sess. XIII. Conc. Gen. T. XII. p.* 100.) So just is the observation, that as circumstances and the manners of men change, where change, under due authority, as in discipline, may be permitted, practices, once good and laudable, should change with them.”—(*Faith of Catholics, p.* 246—248.)

mysteries, acknowledging their own unworthiness, and begging of God a share of those graces, which the sacrifice and sacrament so plentifully contain."

In Picart's Religious Ceremonies, we have the following explanation of the Mass, and its attendant mystical ceremonies, —which is offered to the reader as an example of the awful departure of this apostate Church, from the spirituality and simplicity of the Christian faith and worship.

1. The Priest goes to the altar, in reference to our Lord's retreat with his Apostles to the Garden of Olives. 2. Before he begins Mass, he says a preparatory prayer, he is there to *look upon himself* as one *abandoned of God*, and driven out of *paradise* for the sin of Adam! 3. The Priest makes confession for himself and for the people, in which it is required, that he be *free* from *mortal* and *venial* sin. 4. The Priest kisses the altar, as a token of *our reconciliation* with God, and our Lord's being betrayed with a kiss. 5. The Priest goes to the opposite side of the altar, and thurifies or perfumes it with incense. Jesus Christ is now supposed to be taken and bound! 6. The Introite is said or sung, applicable to the circumstances of our Lord's being taken before Caiaphas. 7. The Priest, says the 'Kyrie Eleeson' (Lord have mercy upon us,) in allusion to Peter's denying our Lord thrice. 8. The Priest turning towards the altar, says, 'Dominus vobiscum,' the people returning the salutation by 'Et cum spiritu tuo,' and this means Christ looking at Peter. 9. The Priest reads the epistle relative to Jesus being accused before Pilate. 10. The Priest, bowing before the altar, says, 'Munda cor,' and the devotion is directed to our Saviour's being brought before Pilate, and making no reply. 11. The Priest reads the gospel in which Jesus Christ is sent from Herod to Pilate; the gospel is carried from the right of the altar to the left, to denote the tender of the

gospel to the Gentiles, after the refusal of the Jews. 12. The Priest uncovers the chalice, and this means the stripping of our Lord in order to be scourged. 13. The oblation of the Host, the Priest then kisses the altar and offers up the Host, to represent the scourging of Christ. 14. The Priest elevates the chalice and then covers, this means the crowning with thorns. 15. The Priest washes his fingers, as Pilate washed his hands; declares Jesus innocent, blesses the bread and wine, blesses the frankincense, perfumes the bread and wine.

Can it be necessary to go further into this singular detail, to say "that the Priest, spreading out his arms on the altar, is the representation of the Cross; that he lifts the Host, to express the lifting of our Lord; that he adores (for such is the word, and the inconceivable fact,) the *Wafer* that he holds in his fingers as THE VERY GOD; that he then mingles another adoration with this, and prays to the Virgin Mary and the Saints for their mediation; that he breaks the wafer, to represent Christ's giving up the Ghost; that a fragment of this wafer put into the chalice, figures our Lord's descent into hell,"—till the series of these representations, amounting in the whole to thirty-five, is closed by a benediction representing the blessings of the descent of the Holy Ghost.

Who can discover in this complicated and dubious display, the simplicity of the Gospel? Or who will not regret to trace in it the same unfortunate passion for show and symbol, that produced the "Mysteries" of the dark ages, those sacred dramas, in which the majesty of divine things, and the common sense of man were equally forgotten.

CHAPTER II.

When High Mass is performed episcopally, or by a Bishop, it is attended with more ceremony and magnificence. As soon as the Bishop is observed to come in sight, the bells are rung; on his setting his foot within the church doors, the organs begin to play. A person is appointed to give the sprinkler to the Head Canon, who presents it, after he has kissed both that and his sacred hand. His Lordship sprinkles himself and then the Canons with it, in the name of the Father, and of the Son, and of the Holy Ghost; and then goes and says a prayer before the altar, on which stands the holy sacrament, at a desk prepared for that particular purpose, and does the same at the high altar; from whence he withdraws into the vestry, and there puts on his peculiar ornaments, in the following order: the Sub-deacon goes to a little closet contiguous to the altar, and takes from thence the episcopal sandals and stockings, which he elevates and presents to the Bishop. Then the Deacon kneels down, and pulls off his Lordship's shoes and stockings, who is in the midst of seven or eight Acolytes or readers, all upon their knees, in their respective habits, as well as the Deacon, who spreads the Prelate's robes. Two Acolytes, after they have washed their hands, take the sacred habiliments, hold them up, and give them to the two deacon-assistants, to put upon the Bishop as soon as he has washed his hands. The Deacon salutes the Bishop, takes off his upper garment, and puts on his *amiot*, the cross whereof he kisses; then they give him the abbe, the girdle, the cross for his breast, the stole, and the pluvial. He kisses the cross upon receiving each of them, thereby to testify his veneration of the cross; the Deacon and assistants likewise kiss these sacred vestments. As soon as the Bishop is seated, they put his mitre on, and a Priest presents him with the pastoral ring. The Deacon gives him his right glove, and the Sub-deacon his left, which each of them kiss, as also the hand they have the honor to serve in all these circumstances. There are some ceremonies to be observed, which those who are fond of mysteries may endeavour to account for, but we cannot. It is more material to acquaint the reader, that ejaculatory prayers have been adapted to each individual piece of the episcopal robes, and that the devotion of this ceremony is supported and confirmed by the singing the office of *tierce.*

The Bishop being thus drest in all his habiliments, his Clergy range themselves round about him. Two Deacons, who are Canons, place themselves on each side of him, both in dalmaticas; and after them, a Deacon and a Sub-deacon. Then the Incense-bearer, with the censer, and a Priest, with the navet, out of which the Bishop takes incense, puts it in the censer, and gives it his benediction. After this he kisses the cross which is upon the vestry altar, and then goes in procession to the other altar, where he is to celebrate the Mass. The Incense-bearer walks at the head of the procession; two wax-candle-bearers, with lighted tapers in their hands, march next on each side of him who bears the cross; all the Clergy follow them; the Sub-deacon, who is to sing the epistle, carries before him the New Testament shut, with the Bishop's manipule in it; a Deacon and Priest march just before the Bishop; the Bishop carrying his shepherd's crook in his left hand, to dispense his blessings to those good Christians he passes in his way. The Bishop being advanced to the altar, bows himself once to the Clergy, and when he enters on the first step of the altar, delivers his crook to the Sub-deacon, and the Deacon takes off the mitre; then the Prelate and Clergy bow to the altar, or rather to the cross on the altar; after which the Clergy withdraw, except two priest's assistants, one on his right, and the other on his left hand, with the Incense-bearer, the Subdeacon, and two Deacon's assistants, and then the ceremony of the Mass service begins with the *Confiteor*, &c.; and the choir sings the Introite.

By whom, and at what period, this specious delusive ceremony was imposed upon human credulity, is a question of comparatively trifling importance. As to the ceremony itself, it is long, elaborate, diversified, and splendid; yet it is a veil hung over the true mystery of the Cross. It is made of costly materials, and of a texture impenetrable by the vulgar eye; it is ample in its drapery and folds; richly embroidered with representations of the crucifixion, ciphered and inscribed with the titles and attributes of the Crucified, exhibited in the solemn gloom of temples, echoing at the same time music, such as might seem to emulate the strains of the Cherubim, displayed and explained by attendants, in vestments and attitudes correspondent to its magnificence:—and the success of the illusion is triumphant! It is this veil which hides the Gospel from a miserable world, from the miserable millions, before whom Jesus Christ is thus literally, but oh! how unscripturally! set forth crucified among them. The actors in this scene never directly inform the spectator, that all true penitents have *boldness to enter into the holiest by the blood of Jesus!* Alas! the veil is suspended before the holy of the holies, and conceals the interior blessing.

Yet such is the exquisite artifice employed in this mysterious ceremonial, that the whole exhibition appears, all the while, to honor the very Saviour, whom it degrades and would force from his throne. The missal is not deficient in the language of penitence, and in ascriptions of glory to the *Agnus Dei, qui* *tollit peccata mundi.* In many places it rests the hope of man's salvation on his death and sacrifice. It recognizes his love, his grace, his truth; and this in terms sometimes of exalted devotion, and then in language approaching to fondness and impassioned affection. But all is neutralized by something which throughout contradicts the first principles of redemption by Jesus Christ. Its practical effect tends therefore to persuade men, that they are saved, not by the one oblation, once offered; but by the succession of sacrifices repeated daily, within the consecrated enclosure of a Catholic altar.

CHAPTER III.

After the prayers of the Liturgy, or Missal, those held in the greatest veneration by Roman Catholics are the prayers contained in the Church Office, or Canonical Hours. This Office is a form of prayer and instruction combined, consisting of psalms, lessons, hymns, prayers, anthems, versicles, &c., combined in an established order, separated into different hours of the day. The Church expressly obliges every Clergyman in higher orders, and every one who possesses an ecclesiastical benefice, as well as the Religious of both sexes, to recite it every day, in private at least, if they cannot attend the choir, or are not obliged to do so. It is divided into seven, or rather eight, parts; and, like the Liturgy, it has a reference to the mystery or festival celebrated. The Festival, and therefore the Office, begins with Vespers, *i. e.* with the evening prayer, about six o'clock, or sunset. Next follows Compline, to beg God's protection during sleep. At midnight come the three Nocturns, as they are called, or Matins, the longest part of the Office. Lauds, or the morning praises of God, are appointed for the cock-crowing, or before the break of day. At six o'clock, or sunrise, Prime should be recited; and Terce, Sext, and None, every third hour afterwards. These canonical hours of prayer are still regularly observed by many religious orders, but less regularly by the Secular Clergy, even in the choir. When the Office is recited in private, though the observance of regular hours may be commendable, it is thought sufficient if the whole be gone through any time in the twenty-four hours. The Church Office is contained in what is called the Breviary. In consequence of a decree of the Council of Trent, Pope Pius V. ordered a number of learned and able men to compile the Breviary; and by his Bull, *Quod a nobis*, July, 1566, sanctioned it, and commanded the use thereof to the Clergy of the Roman Catholic Church all over the world. Clement VIII., in 1602, finding that the Breviary of Pius V. had been altered and depraved, restored it to its pristine state; and ordered, under pain of excommunication, that all future editions should strictly follow that which he then printed at the Vatican. Lastly, Urban VIII., in 1631, had the language of the whole work, and the metres of the hymns, revised. The value which the Church of Rome sets upon the Breviary, may be known from the strictness with which she demands the perusal of it. Whoever enjoys any ecclesiastical revenue; all persons of both sexes, who have professed in any of the regular Orders; all Subdeacons, Deacons, and Priests, are bound to repeat, either in public or in private, the whole service of the day, out of the Breviary. The omission of any one of the eight portions of which that service consists, is declared to be a mortal sin, *i. e.* a sin that, unrepented, would be sufficient to exclude from salvation. The person guilty of such an omission, loses all legal right to whatever portion of his clerical emoluments is due for the day or days wherein he neglected that duty, and cannot be absolved till he has given the forfeited sums to the poor, or, in Spain, redeemed the greatest part by a certain donation to the Crusade. Such are the sanctions and penalties by which the reading of the Breviary is enforced. The scrupulous exactness with which this duty is performed by all who have not secretly cast off their spiritual allegiance, is quite surprising. The Office of the Roman Catholic Church was originally so contrived, as to divide the Psaltery between the seven days of the week. Portions of the Old Scriptures were also read alternately with extracts from the legends of the Saints, and the works of the Fathers. But as the Calendar became crowded with Saints, whose festivals take precedence of the regular Church Service, little room is left for any thing but a few psalms, which are constantly repeated, a very small part of the Old Testament, and mere fragments of the Gospels and Epistles. The great and never-ending variety consists in the compendious lives of the Saints, of which some specimens shall now be given.

In the first place, I shall speak of the early Martyrs, the spurious record of whose sufferings have been made to contribute most copiously to the composition of the Breviary. The variety and ingenuity of the tortures described, are only equalled by the innumerable miracles which baffled the tyrants, whenever they attempted to injure the Christians by any method but cutting their throats. Houses were set on fire, to burn the Martyrs within; but the Breviary informs us, that the flames raged for a whole day and a night without molesting them. Often do we hear of idols tumbling from their pedestals at the approach of the persecuted Christians; and even the judges themselves dropped dead when they attempted to pass sentence. The wild beasts seldom devour a Martyr without prostrating themselves before him; and lions follow young virgins to protect them from insult. The sea refuses to drown those who are committed to its waters; and when compelled to do that odious service, the waves generally convey the dead bodies where the Christians may preserve them as relics. On one occasion, a Pope is thrown into the Lake Mœotis, with an anchor, which the cautious infidels had tied round his neck, for fear of the miraculous floating; the plan succeeded, and the Pope was drowned. But the sea was soon after observed to recede three miles from the shore, where a temple appeared, in which the body of the Martyr had been provided with a marble sarcophagus.

There is a good deal of romantic interest in the history of Cyprian and Justina. The former, being a heathen magician, who to that detestable art joined a still more infamous occupation, engaged to put a young man in possession of Justina, a Christian virgin. For this purpose he employed the most potent incantations, till the devil was forced to confess that he had no power over Christians. Upon this Cyprian very sensibly concluded, that it was better to be a Christian than a sorcerer. The readers of romance may, after this, expect every sort of incident except a marriage, which none but inferior saints ever contract; and from which all must extricate themselves before they can be in a fair way of obtaining a place in the calendar. Cyprian and Justina, being accused before the Roman judge, are, however, fried together in a caldron of melted "pitch, fat, and wax," from which they come out quite able to be carried to Nicomedia, where they are put to death by the almost infallible means of the

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sword or the axe. I say almost, because I find an instance where even this method had nearly disappointed the persecutors. That happened in the case of St. Cecilia. This Saint, of musical celebrity, having been forced to marry a certain Valerius, cautioned most earnestly her bridegroom to avert from himself the vengeance of an angel, who had the charge of her purity. The good-natured Valerius agreed to forego his rights, and promised to believe in Christ, provided he saw his heavenly rival. Cecilia, however, declared that such a sight could not be obtained without previous baptism; upon which, the curiosity of the bridegroom supplying the place of faith, he declared his readiness to be baptized. After the ceremony, the angel showed himself to Valerius, and subsequently to a brother of his, who had been let into the secret. This Cecilia is the Martyr on whom, as I mentioned before, a whole house flaming about her for a natural day, had not the smallest effect. Even when the axe was employed, the lictor exerted his strength in vain on the delicate neck of his victim, which being but half divided, yet allowed her miraculously to live for three days more, at the end of which she fairly died.

After the romantic miracles of the early Martyrs, I have to mention the stories by which the Breviary endeavours to support the extravagant veneration for the Popes and their Sees, which at all times has been the leading aim of the Roman Court. The most notorious forgeries are, for this purpose, sanctioned and consecrated in her prayer-book. That these legends are often given in the words of those whom the Church of Rome calls Fathers, shows the weakness both of the Popish structure, and of the props that support it. We thus find the fable about the contest between St. Peter and Simon Magus, before Nero, gravely repeated in the words of St. Maximus. "The holy Apostles (Peter and Paul) lost their lives," he says, “because, among other miracles, they also, by their prayers, precipitated Simon from the vacuity of the air. For Simon, calling himself Christ, and engaging to ascend to the Father, was suddenly raised in flight by means of his magic art. At this moment, Peter, bending his knees, prayed to the Lord, and by his holy prayer defeated the magician's lightness; for the prayer reached the Lord sooner than the flight; the right petition outstripped the unjust presumption. Peter, on earth, obtained what he asked, much before Simon could reach the heavens to which he was making his way. Peter, therefore, brought down his rival from the air, as if he had held him by a rope, and dashing him against a stone, in a precipice broke his legs; doing this in scorn of the fact itself, so that he who but a moment before had attempted to fly, should not now be able to walk; and having affected wings, should want the use of his heels.”

The use which the Breviary makes of the forged epistles of the early Popes, known by the name of the Decretals, is frequently obvious to those who are acquainted with both. As these Decretals were forged about the eighth century, with a view to magnify the power of the Roman See, nothing in their contents is more prominent than that object. The Breviary, therefore, never omits an opportunity of establishing the Papal supremacy by tacit reference to these spurious documents. Yet as this would have but a slight effect upon the mass of the faithful, a more picturesque story is related in the life of Pope St. John.

His Holiness being on a journey to Corinth, and in want of a quiet and comfortable horse, borrowed one, which the lady of a certain nobleman used to ride. The animal carried the Pope with the greatest gentleness and docility; and when the journey was over, was returned to his mistress: but in vain did she attempt to enjoy the accustomed services of her favorite. The horse had become fierce, and gave the lady many an unseemly fall; as if (says the authorized record) feeling indignant at having to carry a woman, since the Vicar of Christ had been on his back. The horse was accordingly presented to the Pope, as unfit to be ridden by a less dignified personage.

The standing miracles of the city of Rome—those miraculous relics which, even at this moment, are drawing crowds of pilgrims within its walls, and which, in former times, made the whole of Europe support the idleness of the Romans, at the expense of their devout curiosity—are not overlooked in the prayer-book of her Church. Let me mention the account it gives of St. Peter's chains, such as they are now venerated at Rome. Eudoxia, the wife of Theodius the Younger, being on a pilgrimage to Jerusalem, received as a present one of the chains with which St. Peter was bound in prison, when he was liberated by an angel. This chain, set with jewels, was forwarded by the pious Empress to her daughter, then at Rome. The young Princess, rejoiced with the gift, showed the chain to the Pope, who repaid the compliment by exhibiting another chain, which the holy Apostle had borne under Nero. As, to compare their structure, the two chains were brought into contact, the links at the extremities of each joined together, and the two pieces became one uniform chain.

After these samples, no one will be surprised to find in the same authorized record, all the other supposed miracles, which, in different parts of Italy, move daily the enlightened traveller to laughter or disgust. The translation of the House of Loretto from Palestine to the Papal States, is asserted in the collect for that festival; which, being addressed to the Deity, cannot be supposed to have been carelessly compiled. The two removals of that House by the hands of angels, first to the coast of Dalmatia, and thence over the Adriatic, to the opposite shore, are gravely related in the lessons; where the members of the Roman Catholic Church are reminded that the identity of the House is warranted by Papal Bulls; and a proper Mass and service published by the same authority, for the annual commemoration of that event.

It is rather curious to observe the difference in the assertion of Italian and of French miracles; the unhesitating confidence with which the former are stated; the hypercritical jealousy which appears in the narrative of the latter. The walk of St. Dionysius, with his own head in his hands, from Paris to the site of the present Abbey of St. Denis, is given only as a credible report. *De quo illud memoriæ proditum est, abscissum suum caput sustulisse, et progressum ad duo millia passuum in manibus gessisse.* The French, indeed, with their liberties of the Gallican Church, have never been favorites at Rome, but all is certainty in the accounts of Italian worthies. Witness the renowned St. Januarius, whose extraordinary miracles, both during his life under Diocletian, and in our own days, are stated with equal confidence and precision. That Saint, we are told, being thrown into a burning furnace, came out so perfectly unhurt, that not even his clothes or hair was singed. The next day, all the wild beasts in the amphitheatre came crouching to his feet. I pass over the other ancient performances of Januarius, to show the style in which his wonderful works, after death, are given. His body, for instance, on one occasion, extinguished the flames of Vesuvius. This is no miracle upon vague report, but one which, according to the Breviary, deserves a peculiar remembrance. Next comes that "noble miracle,"—*preclarum illud,*—the liquefaction of Januarius's blood, which takes place every year in Naples. The usual state of the blood, as a coagulated mass, and its change, into a bubbling fluid, are circumstantially described, as might be expected from historians, who convey the most minute information, even about the clothes and hair of a Martyr, that died fifteen hundred years ago. The liquefaction, indeed, with all its circumstances, they must have witnessed themselves, or derived their information concerning it from thousands of Neapolitan witnesses.

Hardly any narrative will be found more curious than that which the Breviary copies from St. Jerome, as a record of the life of Paul, the first hermit. Paul, we are told, retired to a cave in the desert parts of the Thebais, where he lived from early youth, to the age of one hundred and ten. Being near his death, Anthony, another Egyptian anchorite, paid him a visit, by a supernatural command from heaven. Their names being in the same manner revealed to each other, they met, for the first time, with the familiarity of old acquaintances. While they were talking about spiritual matters, a raven dropped a loaf of bread at the feet of Paul. "Thanks be to heaven," exclaimed the Father of the hermits, "it is now sixty years that I received half a loaf daily in this manner; to-day my allowance has been doubled." On the morrow, Paul requested Anthony, his friend, to return for a cloak, which, having belonged to Saint Athanasius, he wished to have as his winding sheet. Anthony was coming back with the cloak, when he saw the soul of Paul going up into heaven, surrounded by the holy company of the Prophets and Apostles. In the cave he found the corpse with cross legs, erected head, and the arms raised above it. He was, however, at a loss how to dig a grave, being also an old man of ninety, and having no spade, nor any instrument of that kind. In this distress he saw two lions hurrying towards him from the interior of the desert.

The lions, in the best manner they could, gave him to understand that they meant him no harm, but, on the contrary, were much affected by the death of Paul. They then set to work with their claws, and having made a hole of sufficient size to contain the dead body, quietly and decently retired to their fastnesses. Anthony took possession of Paul's coat, which was made of palm-leaves like a basket, and wore it regularly as a holiday dress on Easter and Whitsunday.

The life of St. Benedict, the great propagator of Monachism in the sixth century, has furnished the Breviary with several curious miracles. One of the first among the wonders he wrought, does not give a favorable idea of the character of religious associations at that period. St. Benedict, having undertaken the government of a certain monastry, where he wished to introduce a more severe discipline than the inmates were disposed to follow, had a poisoned cup presented by the Monks. He would have fallen a victim to their wickedness, but for the habit of making the sign of the cross over every thing he ate or drank. The sign was no sooner made, than the cup burst into pieces, and spilt the deadly contents on the table.

There is scarcely a Saint who has not been honored by miracles, which I would call ornamental. Celestial meteors have generally shone over the houses where a future Saint was born, and the bells have rung of their own accord on the infant's coming to light; swarms of bees settled on their mouths, and even built a honeycomb in their hands, while lying in the cradle. A baby saint had her face changed into a rose, that she might be called after that flower. An angel in a Bishop's robes appeared upon the baptismal font where a future Prelate was to be baptized. The mothers of these extraordinary beings seldom were without prophetic dreams, during the time of gestation. Some Saints performed miracles while yet in the womb; and it is asserted of St. Bridget, that, in that invisible state, she saved her mother from shipwreck. These holy children have not unfrequently spoken when scarcely five months old; though the object of their speeches was seldom so important as that of St. Philip Beniti, when, at that age, he chid his mother for sending some begging Monks empty from her door. Nor was this wonder exhibited only in the embryo saints; common, every-day babes have often spoken, to discover the hiding places of that nearly extinct generation of men, whom an impending mitre drove with affright into the fastnesses of deserts. St. Andrew Avellini, for instance, could not have been consecrated Bishop of Fiesole, unless he had been actually betrayed by the voice of an infant.

The Apostles, who had received the power of working miracles from Christ himself, for the great object of establishing his religion, appear to have been greatly limited in the use of their supernatural gifts; and never to have controlled the order of nature, except under the influence of that supernatural impulse, that unhesitating faith, which being in itself a miracle, was, in the strong and figurative language of their Divine Master, said to be able to move mountains. It is far otherwise with the wonder workers of the Breviary. While these modern saints lived on the earth, nature suffered a daily interruption of her laws, and that often, for their own personal convenience. With the exception of St. Paul's preservation from the bite of the viper, we do not find miraculous interpositions in his favor. Indeed, the account he gives of the hardships, dangers, and narrow escapes during his ministry, shows that miracles were not wrought for his comfort. Modern Saints are now more fortunate. Frances, a Roman widow, who enjoyed the familiar view and conversation of her guardian angel, once multiplied a few crusts of bread, so as to afford a substantial meal to fifteen Nuns, and fill up a basket with the fragments. On another occasion she allayed their thirst with a bunch of miraculous grapes; and more than once was preserved by supernatural influence from the inconvenience of getting wet in the rain, or even from the stream of a river. St. Andrew Avellini, retiring home in a storm, was equally preserved from the effect of rain. The benefit of this miracle was not only extended to his companions, but the whole company had the advantage of seeing their way in a pitch-dark night, by the radiancy of the Saint's person.

The repetition of miracles is a matter of some curiosity, as it might be expected that powers which baffle the laws of nature, would display an inexhaustible variety. Yet we find the earliest miracles repeated, and many occur regularly in the life of every Saint. Of the latter kind are the luminous appearance of their faces; the multiplication, or creation of food; living without sustenance; conversing with angels; emitting sweet effluvia from their dead bodies. More peculiar displays of supernatural interference appear sometimes at distant periods. St. Gregory, the wonder-worker of the fourth century, fixed his staff in the ground, and it instantly grew up into a tree, which stopped the floods of the river Lyons. The lately mentioned Peter, of Alcantara, made also his staff grow into a fig-tree, which the Friars of his order have propagated by cuts, in every part of Spain. This happened only in the sixteenth century. A raven provided Paul, the hermit, with bread. A wild doe presented herself daily, to be milked by St. Ægidius. St. Eustachius, a martyr, said to have been a general under Fragan, was converted, by seeing, in the chase, a stag bearing a crucifix between his antlers. St. John, of Matha, founded the order of the Trinity, in consequence of seeing a similar animal with a tri-colored cross in the same position. There are also certain miraculous feats, for which, Saints have shown a peculiar fondness. Three navigations on a mantle, are recorded in the Breviary. St. Francis de Paula crossed the Strait of Sicily, on his own cloak, taking another Monk as a passenger. St. Raymund de Pennafort sailed in the same manner from Majorca to Barcelona. St. Hyacinth, a Pole, deserves no less credit for the management of his cloth vessel across the flooded Vistula, notwithstanding the weight of his companions.

St. Peter Armengaud, of the family of the Counts of Urgel, had entered the orders of Mercy, and made some visits to Barbary, for the liberation of Christian captives. The money collected for that purpose being exhausted before he could ransom some boys, whose faith appeared to be wavering, he sent them away with his companion, and remained as a hostage for the full amount of the debt. Charity like this, exerted by a free choice, and without the dangerous and oppressive system of religious vows, would be worth all the miracles of the Breviary. But the marvellous is a necessary element in every Saint's life; and the good Friars of the Mercy have mixed it here in a rather undue proportion. Peter waited for his companion with a very natural anxiety; but the expected money did not come on the appointed day, and the barbarians settled the account by hanging their hostage. Great, indeed, was the distress of Father William, on learning the sad consequences of his delay; yet the body of a Martyr was worth having, and he insisted upon carrying it back to Spain. The Moors had no objection to part with it, and willingly led the Monk to the place where Peter was still hanging by the neck. Three days in that posture would have closed a windpipe of brass; but Peter's was sufficiently free to address his religious brother, as soon as he saw him within hearing. The Virgin Mary, he informed him, had, since his execution, supported the weight of his body, and was still holding him up at that moment. Not to prolong the necessity of supernatural assistance, Peter was cut down without delay. Of the pleasures he had experienced while hanging, he used always to speak in raptures; notwithstanding a wry neck, and an habitual paleness for life, which the Virgin allowed him to keep, in remembrance of her assistance. It seems that, omitting the rope and the beam, the scene of suspension was often repeated between Peter and his glorious prop; for the Breviary informs us that he frequently was seen raised in the air, uttering "the sweetest words," in answer to questions which the bystanders heard not, but conjectured, most rationally, to proceed from the Virgin.

"May I not ask," says the author of the Book of the Roman Catholic Church, "if it be either just or generous to harass the present Catholics with the weaknesses of the ancient writers of their communion; and to attempt to render their religion and themselves odious, by their unceasing and offensive repetitions?" This complaint should be addressed to the Pope, and the Roman Catholic Bishops, by whose authority, consent, and practice, these weaknesses are unceasingly repeated, for the instruction of the members of their communion. We can sympathize with the feelings of the author; we can easily conceive how galling it must be for a modernized Roman Catholic, in this country, to be constantly suspected of being a Roman Catholic indeed, and according to the Pope's heart.

The truth is, that the Protestants have nearly forgotten the monstrous heap of falsehood and imposture from which Rome daily feeds her flock. But the offensive repetitions resound on the ears of their harassed apologists, from the tongue of every Bishop, Priest, Deacon, and Subdeacon of their communion; they are chaunted incessantly in every Roman Catholic Cathedral, in every convent of males or females; they are translated into popular tracts; they are heard and read with avidity by the mass of straightforward, uncompromising Catholics, and cannot be scouted by the more fastidious, without a direct reproach on the most constant, solemn, and authorized practice of their Church. In vain would the suffering scholar, the harassed man of refinement, attempt a distinction between the miracles of dark ages, and those of more modern times. In vain would he venture a smile on the Golden Legend, and the Patrician Metaphrastes. His Mother Church has thrown her mantle over them, by borrowing from them all for her own peculiar book, her own corrected work, the task-book of all her Clergy. He must remember that the weaknesses, for which he implores the benefit of oblivion, are no longer imputable to their original and ancient sources, but to the Pope, who republished them at the Vatican, in 1631; to the Church which, with one accordant voice, repeats them to the faithful of all climes and languages.

The lessons are taken partly out of the Old and New Testaments, and partly out of the Acts of the Saints, and writings of the holy Fathers. The Lord's Prayer, the Hail Mary, or Angelical Salutation, the Apostles' Creed, and the Confiteor, are frequently said. This last is a prayer, by which they acknowledge themselves sinners; beg pardon of God, and the intercession, on their behalf, of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouth of Roman Catholics than these four; to which we may add the Doxology, repeated in the office at the end of every psalm, and in other places. In every canonical hour a hymn is also said, often composed by Prudentius, or some other ancient Father. The Roman Breviary contains also a small office, in honour of the blessed Virgin, and likewise what is called the office of the Dead. We there find, besides, the Penitential and the Gradual Psalms, as they are called, together with the Litanies of the Saints, and of the Virgin Mary of Loretto, which are the only two that have the sanction of the Church.

CHAPTER IV.

BAPTISM, &c.

Regularly speaking, Baptism should be administered in churches, and in churches which have fonts, the waters of which are, according to Apostolical tradition, solemnly blessed, every year, on the vigils of Easter and Pentecost. From the history of the earliest ages of this Church, we are informed, that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used for the service of religion. Thus a blessing was pronounced over the water and oil, used in the administration of the sacraments. Besides this, water used with salt, that had been blessed, was placed at the porch of the churches, with which the faithful washed their hands, and signed their foreheads, as they entered, and with the same water they, and other things, were often sprinkled by the Minister. "Of this ancient practice, much," says Mr. Berington, "still remains in the Catholic Church, laudably tenacious as she is of antiquity, influenced as she is by religious motives, which, in this and other concerns, actuated the founders of her discipline. *Salt*, mingled with the water, is deemed the emblem of prudence and incorruption; and the water denotes purity and innocence of heart; while he that enters the place of worship, and applies it, with the sign of the Cross, to his forehead, is admonished by the action, with what cleanliness of heart and hand he should appear in the presence of his Maker."

"One thing," says Middleton, "that will, of course, strike one's imagination, is their use of *holy water:* for nobody ever goes in or out of a church, but is either *sprinkled by the Priest,* who attends for that purpose on solemn days, or else serves himself with it from a *vessel,* usually of marble, placed just at the door, not unlike to one of our *baptismal fonts.* Now *this ceremony* is so notoriously and directly transmitted to them from Paganism, that their *own writers* make not the least scruple to own it."

When an adult person is to be baptized, he must first stop at the door of the church, where the Priest meets him, and asks his name, (which, among Roman Catholics, is generally the name of a saint, whose virtues they may imitate.) He then inquires what he wants of the Church of God; and on being answered, Faith,—*i.e.*, Christianity, that he may obtain life everlasting, the Priest puts him in mind that he must keep the commandments, and love the Lord God. He then breathes three times upon him, commanding the unclean spirit to depart, and give place to the living God. This ceremony is followed by signing the Catechumen with the sign of the Cross, and some prayers in his behalf. The Priest then blesses some salt, and puts a little of it into the mouth of the catechumen, to signify the salt of wisdom, discretion, and grace. The Priest then proceeds to several exorcisms, which were formerly made on different days. This done, the Priest introduces the catechumen into the church, and, jointly with him, repeats the

Apostles' Creed, and Lord's Prayer; after which, in imitation of what Christ did to the man born blind, and to the deaf and dumb man possessed by a devil, he touches the nostrils and ears of the catechumen with a little spittle. Then follows the solemn denunciation of Satan, his works, and pomps; which includes a promise, a vow, and a covenant of serving God. In the next place he is anointed on the breast, and between the shoulders, with oil, previously blessed by a Bishop,—an unction intended to represent the anointing of the soul with grace, whereby we are enabled to act manfully in the cause of God, and to bear adversities patiently. The catechumen then professes his belief of the principal doctrines of Christianity, in answer to questions on this head. This implies another part of the covenant of baptism, viz., the covenant of faith, in an obligation of believing and practising Christianity. After all these preparatory ceremonies, follows the sacred action of baptism itself; after which, the Priest anoints the person baptized, on the crown of the head, with holy chrism, to signify that he partakes in the spiritual unction of Jesus Christ, from whence comes the name of Christianity. Then he puts upon him a white robe, and exhorts him to carry it without stain to the tribunal of Jesus Christ,—that is to say, to preserve to his death the grace he has received. In fine, he puts into his hand a lighted candle, with a recommendation to the same effect.

In the place of the simple application of water to the body, in the name of the Father, the Son, and the Holy Ghost, there are, in the first place, certain persons, called sponsors, or godfathers and godmothers, who are to be interrogated. These having promised to live and die Catholics, presently demand for the infant the gift of "faith." The Priest then breathes three times on the face of the child, uttering these words:

"Come out of this child, thou evil spirit, and make room for the Holy Ghost." The sign of the Cross is then made on the forehead and the breast; the salt of wisdom is then placed in the mouth, and afterwards spittle is rubbed around it by the thumb of the Priest. While the holy oil is preparing, the upper part of the child is made bare by the sponsors, who hold it over the font, with the head eastward. Certain questions being put and answered, the Priest pours the water thrice on the head of the infant, in the form of a Cross, mentioning at each time one of the Persons of the Trinity. To conclude the ceremony, the top of the head is crossed with sacred oil, and, to denote the freedom of the baptized from all impurities, a white linen cloth is placed entirely over it.

Can any man of common sense and Christian feeling read of such a complete system of ceremonial, mystical observances, and not immediately perceive how entirely they subvert the simplicity and spirituality of that religion, which its Divine Author has pronounced to be "a reasonable service?" Where, in the Sacred Volume, can we find any thing to justify and sanction such rites and superstitions? Surely this worse than farce is making the ordinances of God of none effect,—is bringing religion into contempt,—and deluding and destroying immortal souls, by causing men to consider rites or ceremonies as the substance of religion, and the ministry and juggling of Priests as the one thing needful.

Of the many benedictions used in this Church, some, besides those accompanying the administration of their sacraments of Confirmation and Holy Orders, are reserved to Bishops exclusively, as the consecration of oil, chrism, &c. Some are performed by Priests, in their own right, and others by delegated authority from the Bishop. When the Clergy and people, for some religious purpose,—as, to implore the mercy of God during any public calamity, return thanks to him for his benefits, or to commemorate any mystery of religion,—"proceed in an orderly and devout manner round the church, or places adjacent, or from one church to another, singing or saying such prayers as are adapted to the occasion, they are said to go in procession." And of the different processions now in use, those performed with the greatest pomp and splendor, are "the processions of the blessed sacrament, during the octave of the festival celebrated by Roman Catholics in its honor." The prescribed forms for all these benedictions, exorcisms, and processions,* will be found in the Roman Pontifical and Ritual.

For above three centuries a practice has prevailed in this

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* "In one of these *processions,* made lately to *St. Peter's* in the time of *Lent,* I saw that *ridiculous penance* of the *flagellantes,* or *self-whippers,* who march, with *whips* in their hands, and lash themselves as they go along, on the bare back, till it is all covered with blood, in the same manner as the *fanatical Priests of Bellona,* or the *Syrian goddess,* as well as the votaries of Isis, used to cut and slash themselves of old, in order to please the *goddess, by the sacrifice of their own blood;* which mad piece of discipline we find frequently mentioned, and as oft ridiculed, by the *ancient writers.*

"But they have another exercise of the same kind, and in the same season of Lent, which, under the notion of penance, is still a more absurd mockery of all religion; when, on a certain day, appointed annually for this discipline, men of all conditions assemble themselves, towards the evening, in one of the churches of the city, where whips, or lashes, made of cords, are provided, and distributed to every person present; and after they are all served, and a short office of devotion performed, the candles being put out upon the warning of a little bell, the whole company begin presently to strip, and try the force of these whips on their own backs, for the space of near an hour; during all which time, the church becomes, as it were, the proper image of hell, where nothing is heard but the noise of lashes and chains, mixed with the groans of

Church of commemorating, at morning, noon, and night, the incarnation of Christ, by a short form of prayer, which, from the words with which it begins in Latin, is called the "*Angelus Domini.*" In conformity with the Roman Catholic practice of praying for the dead, it is also very customary to offer up for their repose, at the first hour of the night, the Penitential Psalms, with a prayer suited to that end.

CHAPTER V.

OF THE GOVERNMENT OF THE CHURCH.

The government of the Church of Rome is Episcopal. This form of Church government her members have always strictly held to be the one established by Jesus Christ; insomuch that the Council of Trent pronounces an anathema against any who shall deny either the existence of the hierarchy in the Church of Christ, or its being of divine institution. From this belief, Roman Catholics consides every Bishop in his own diocese as the Pastor appointed by Almighty God, to instruct, direct, and govern, that portion of the faithful, whether Clergy or laity, which has been committed to his care. Besides those having jurisdiction, there are Bishops, *in partibus Infidelium*, as they are called, or more briefly, *in*

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these self-tormentors, till, satiated with their exercise, they are content to put on their clothes, and the candles being lighted again, upon the tinkling of a second bell, they all appear in their proper dress."—(*Mid. p.* 358—9.)

partibus—i. e. persons who, that they may enjoy the dignity and honors of Episcopacy, and thereby be qualified to render some particular services to the Church in general, are named to Sees, "in infidel countries," of which they cannot possibly take possession. Such are many dignitaries of the Court of Rome. Such also, in as far as the titles of their Sees are concerned, are the Apostolic Vicars in England, and Scotland, &c.; and such, finally, are those persons, who are often appointed coadjutors to other Bishops, unable from age or any other infirmity, to discharge the duties of their office. These coadjutors are appointed like other Bishops, and have sometimes the right of succeeding to the See, after the demise of their principal, and sometimes not. A Metropolitan, or an Archbishop, besides the jurisdiction common to him with other Bishops in his own diocese, has also a jurisdiction defined by the Canon law and customs, over all the Bishops of his province, who are his suffragans; summons them every third year to a provincial Synod, for the purposes above hinted at; and the constitutions framed in it, affect all the churches in the province. Above all these is the Pope, who has the power (in the opinion of all Roman Catholics, *jure divino*,) of feeding, ruling, and governing the whole Church, and exercises his jurisdiction over all, Clergy as well as laity.

According to the principle of the Papal Hierarchy, as set forth by one of its defenders, "it was Christ's intention and appointment, that his followers should be collected into one sacred empire, subjected to the government of St. Peter and his successors, and divided, like the kingdoms of this world, into several provinces; that in consequence thereof, St. Peter fixed his seat of ecclesiastical government at Rome, but afterwards, to alleviate the burden of his office, divided the Church into three greater provinces, according to the division of the world at that time, and appointed a person to preside in each, who was dignified with the title of Patriarch; that the European Patriarch resided at Rome, the Asiatic at Antioch, and the African at Alexandria; that the Bishops of each province, among whom also there were various ranks, were to reverence the authority of their respective Patriarchs, and that both Patriarchs and Bishops were to be passively subject to the supreme dominion of the Roman Pontiff."

The following is the Oath taken by every Popish Bishop.—"I, from this time forward, will be faithful and obedient to my Lord the Pope, and to his successors. The counsel, with which they trust me, I will not disclose to any man, to the hurt of the Pope, or his successors. I will assist to retain the Popedom and the Royalties of St. Peter against all men. I will carefully preserve, defend, and promote, the rights, honors, privileges, and authority of the Pope. I will not be in any Council, deed, or treaty, in which any thing prejudicial to the person, right, or power of the Pope is concerned; and if I shall know any such thing treated of, by any whomsoever, I will, to the utmost of my power, hinder them, and with all possible speed, signify them to the Pope. I will, to the utmost of my power, observe the Pope's commands, and make others observe them."

Here is the plain language of a paramount obedience. What would be thought of the subjects of any State, who would take such an oath to any foreign potentate? or what would be the result, should circumstances compel the Government of any independent country to make war upon the Pope, as a secular Prince, or upon any power in whose fortunes the Popedom took a decided interest? Here is established a secret correspondence; a bond of secrecy as to matters communicated, every one of which might be treasonable; and a solemn pledge to preserve and defend, not simply the Popish ceremonial and authority in matters of doctrine, but the Popedom and royalties of St. Peter against all men, including of course, the King of the realm.

The Pope's care and solicitude extend over all Catholic Churches throughout the world. He enacts rules of discipline for the Universal Church, dispenses with some of them when he sees proper, punishes those who do not obey them, passes sentence upon ecclesiastical causes referred to him, (which ought to be the case with all those of great importance,) and receives appeals from all Roman Catholic Bishops dispersed throughout the globe; presides in all Councils personally, or by his Legates; and confirms their decrees. He constitutes new Bishopricks, and confirms the nomination of Bishops; deprives Bishops of their Sees, for their crimes; and those unjustly deprived of them he restores.

In the first ages of the Church, the people and the Priests, and sometimes only the Priests, elected the Pope, according to the plurality of voices. The Emperors afterwards claimed the right of confirming the election. In the eighth century, Pope Adrian I., in a Council of Bishops assembled at Rome, conferred upon Charlemagne and his successors, the right of election; and they reserved to themselves the privilege of approving the person that was elected by the Priests and people; nor was the consecration of the elected Pontiff valid, unless performed in the presence of the Emperor's Ambassadors. The election, however, after undergoing many revolutions as to the form of it, is now referred to the Cardinals in Conclave.

The person of the Pope may be considered in two very different capacities, as temporal Sovereign of the Roman territory, and as chief Pastor of the Catholic Church. To give the reader a clear and precise idea of the rights which every Catholic considers as inherent in the successor of St. Peter, as a spiritual character, it will be necessary to observe that the Pope, as Bishop of Rome, Metropolitan and Primate of Italy, and Patriarch of the West, enjoys the same privileges and authority as are enjoyed by other Bishops, Metropolitans, Primates, and Patriarchs within their respective dioceses and districts; that his authority, like theirs, is confined within certain limits marked out by ancient custom, and by the Canons; and that, like theirs also, it may be modified or suspended by the Church at large. As Patriarch of the West, the Pope enjoys a pre-eminence elevated enough to satisfy the wishes of the most ambitious Prelate, as by it he ranks before all Western Ecclesiastics, and takes place and precedency on all public occasions. But the Roman Pontiff claims honors still more distinguished, and as successor of St. Peter is acknowledged by the Catholic Church, to sit as its first Pastor by divine institution. It is maintained, that the Pope enjoys, by the institution of Christ, the primacy of honor and jurisdiction over the whole Christian Church, and to refuse it to him, would be deemed an act of rebellion. But no authority has yet determined, and it seems indeed very difficult to fix the precise rights and prerogatives which are conferred by this Primacy, and which are so inseparably annexed to it, that to oppose their exercise, or deny their existence, would be either schism or heresy. The Jesuits have, however, ever maintained that the Pope is infallible; that he is the only visible source of that universal and unlimited power which Christ has granted to his Church; that he is not bound by any laws of the Church, nor by any Decrees of the Councils that compose it; and that he alone is the supreme lawgiver of that sacred community—a lawgiver whose edicts and commands it is in the highest degree criminal to oppose or disobey. According to the Canons, the Pope was as far above all kings, as the sun is greater than the moon.

He was King of kings, and Lord of lords, though he subscribed himself the servant of servants.* The immediate and sole rule of the whole world belonged to him by natural, moral, and divine right; all authority depending upon him. All nations and kingdoms were under the Pope's jurisdiction, for to him God hath delivered over the power and dominion in heaven and earth.

On the anniversary of finding St. Peter's Chair, or as is more generally said, that on which our Lord delivered to him the keys of heaven, a grand festival is held at the church, only to be surpassed in show and ceremony, by those of St. Peter's day and Easter Sunday.

The bronze statue of Jupiter Capitolinus, now called St. Peter, having undergone no other change than that of the keys instead of the thunderbolt, in the right hand, is dressed in the richest Papal robes. The tiara is studded with precious stones, or rather, we should say, with paste, in imitation of them, for the French have dexterously substituted the one for the other. The quantity of finery with which this black figure is loaded, makes its ugliness more conspicuous. It is seated on a chair, the right foot extending forwards, which is worn bright with kissing, for that homage is paid by every Roman Catholic, man, woman, or child, who approaches it; children, when not tall enough to reach it, being held up for the purpose by some one present. The chair, suspended over the high altar, is cased in brass, and is this day illuminated with greater splendor than usual, as well as the shrine in the inside of the Baldechino. It is left open, to discover the sarcophagus, of superb workmanship, which is said to enclose the remains of St. Peter. Large golden lilies hold the lights, which are kept always burning round it. The Baldechino stands under the dome; it is one hundred and twenty-two feet high, supported by four spiral bronze columns.

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* That this claim has been practically enforced every reader of History knows full well; it was especially manifested at the interview between the Emperor Charles V. and Clement VIII. at Bologna, in 1529. The Pope, who had been recently the Emperor's prisoner, received Charles on an high raised throne, with his triple crown on his head; and Charles, alighting from his horse, ascended the steps, and kissed the Papal foot, which the Pontiff returned by a salute on the Imperial cheek. In the Bishop of Durham's Sermon, in 1538, this arrogant ceremony, on another occasion, is thus remarked on; "The Bishop of Rome offereth his feet to be kissed, shod with the shoes on. I saw myself, being then present, thirty-three years ago, when Julius stood on his feet, and one of his Chamberlains held up his skirt, because it stood not with his dignity, as he thought, that he should do it himself, that his shoe might appear, while a nobleman of great age did prostrate himself upon the ground, and kiss his shoe; which he stately suffered to be done as of duty. Methought I saw Cornelius the Centurion submitting himself to Peter; but I saw not Peter there to take him up and say, 'I am a man, as thou art." (*Strype, V. I. p.* 519.)

The Pope is carried on his chair in grand procession: two great fans of white peacock's feathers being held waving above his head. He is thus conveyed to the foot of the statue, (or idol, may I not call it?) until he too should offer adoration. The mind is shocked on seeing, on the back of the Pope's chair, a dove painted, surrounded by rays, to represent the Holy Spirit.

But though no temporal advantages were originally, or by its institution, annexed to the Papal office, yet we find that even in the very commencement of Christianity the Bishop of Rome had become a conspicuous personage, so far as to attract the attention of the Emperors, and sometimes to awaken their jealousy. When the Emperors embraced Christianity, it may easily be imagined that the successor of St. Peter (if such he were) acquired an increase of temporal weight and dignity; and it has been observed, that the Pagan historians speak with some asperity of the splendor of his revenues, and the delicacy of his table. But, besides the consideration, inseparable from the office itself, another source of temporal greatness may be found in the extensive possessions of land, and in the great riches, in plate, of the Roman Church itself. These riches, considerable, even under the Pagan Emperors, and during the persecutions, were not a little increased by the liberal donations of the Christian Princes, and particularly of Constantine the Great. As early as the fifth century, the Popes aimed at a supremacy of ecclesiastical jurisdiction, which was confirmed to them by the tyrant Phocas, in the seventh. By the donation of the exarchate of Ravenna, and of Pentapolis, to the Roman Pontiff, Pepin raised the Bishop of Rome to the rank of a temporal Prince: but it was not until the time of Leo IX. that they carried their pretensions so far, as to assume the high titles of Lords of the Universe, Arbiters of the fate of kingdoms and empires, and Supreme Rulers over the Kings and Princes of the world; arrogating the power of transferring territories and provinces from their lawful possessors to new masters.

Though the Pope is both Bishop and Prince, yet his titles, dress, equipage, and the whole ceremonial of his Court, are adapted to the first of these characters. He is styled Holiness, the Holy Father, and sometimes, in history, the Sovereign Pontiff; but the former appellations, as more appropriate to his duties and functions, are exclusively used in his own Court. His robes are the same as those of a Bishop in pontificals, excepting the stole, and the color, which is white, not purple. His vestments, when he officiates in church, as well as his mitre, do not differ from those of other Prelates. The tiara seems originally to have been an ordinary mitre, such as is still worn by the Greek Patriarchs. The three circlets, which have raised it into a triple crown, were added at different periods, and, it is said, for different mystic reasons. The first, or lowest, seems to have been originally a mere border, gradually enriched with gold or diamonds. The second was the invention of Boniface VIII., about the year 1300; and to complete the mysterious decoration, the third was superadded about the middle of the fourteenth century. The use of the tiara is confined to certain extraordinary occasions, as in most great ceremonies the Pope uses the common episcopal mitre. Whenever he appears in public, or is approached, even in private, he is treated with great reverence. In public, a large silver cross, raised on high, is carried before him, as a sacred banner, the church-bells ring as he passes, and all kneel in his sight. When he officiates at the patriarchal basilicæ, he is carried from his apartments in the adjoining palace, to the church, in a chair of state.

On occasion of the Pope's officiating at the church of St. Giovanni Laterano, a grand ceremony, similar to that on Easter Sunday, at St. Peter's, took place. The Church was magnificently decorated. The Pope was carried in his ornamented chair. A sermon was preached in Latin by one of the Prelates. His discourse, to those at a distance, might appear extempore, but we were close enough both to see and hear the suggeritore or prompter, who stood at his shoulder reading from a book, all which he repeated in a louder tone. This, I have since been told, is a common practice. The Pope sat on a throne near the high altar, raised several steps, on which many Priests seated themselves, having first kissed his foot. At the conclusion of the sermon, the Pope was again borne along, followed by the Cardinals, to the centre of the church, where, a cushion being placed, he knelt, we suppose, to pray; the Cardinals, whose flowing garments spread the ground, also kneeling. In a few moments all arose, without uttering a sound to lead the thoughts to prayer. The Pope was then borne aloft on his glittering chair, to that part of the church from whence he pronounced the blessing to a very great multitude, who were spread over a widely extensive piece of ground; a scene, in the opinion of many people, more striking than the scene at St. Peter's.

Though in the chancel, his throne is merely an ancient episcopal chair, raised only a few steps above the seats of the Cardinals or Clergy. In private, as the pontifical palaces are vast and magnificent, there are perhaps more apartments to be traversed, and greater appearances of splendor, in the approach to his person, than in an introduction to any other Sovereign. In his antichamber, a Prelate, in full robes, is always in waiting; and when the bell rings, the door of the pontifical apartment opens, and the Pope is seen in a chair of state, with a little table before him. The person presented kneels once at the threshold, again in the middle of the room, and, lastly, at the feet of the Pontiff, who, according to circumstances, allows him to kiss the cross embroidered on his shoes, or presents his hands to raise him. The Pontiff then converses with him a short time, and dismisses him with some slight present of beads, or medals, as a memorial. The ceremony of genuflection is again repeated, and the doors close.

The Pope has no hours of relaxation, is always encumbered with the same robes, surrounded by the same attendants, and confined within the magic circle of etiquette. A morning of business and application closes with a solitary meal: a walk in the gardens of the Quirinal or Vatican, a visit to a church or an hospital, are his only exercises. The Pope never dines in company, so that to him a repast is no recreation; it is consequently short and frugal. Sextus Quintus is said to have confined the expenses of his table to about sixpence: Innocent II. did not exceed half a crown; and the late Pontiff, considering the different valuation of money, equalled them both in frugality, as the expenses of his table never exceeded five shillings a day. On the whole, the person and conduct of the Pope, whether in public or in private, are under perpetual restraint and inspection. The least deviation from strict propriety, or even from customary forms, would be immediately noticed, published, and censured in pasquinades. Leo X. loved shooting, and by the change of dress necessary for that amusement, gave scandal. Clement XIV. (Ganganelli) was advised by his physicians to ride; he rode in the neighbourhood of his Alban villa, and offended, it is said, the people of the country not a little by that supposed levity. Benedict XIV. wished to see the interior arrangement of a new theatre, and visited it before it was opened to the public; the next morning an inscription appeared over the door by which he had entered: 'Porta santa; plenary indulgence to all who enter!' These anecdotes suffice to show the joyless uniformity of the Papal Court, as well as the strict decorum that pervades every department immediately connected with the person of the Pontiff.

Some centuries ago, the Popes considered themselves authorized, by their temporal sovereignty, to give the same exhibitions and tournaments, and to display the same scenes of festivity and magnificence in the Vatican, as were beheld at the courts and in the palaces of other Princes; nor did such ill placed pageants seem, at that period, to have excited surprise or censure. But the influence of the Council of Trent, though its direct interference was indignantly repelled, reached the recesses of the Pontifical palace; and the general rigor of discipline established by it, ascended from the members to the head, and, at length, pervaded the whole body. Hence the austere features of the Papal Court, and the monastic silence that reigns through the vast apartments of the Vatican and of the Quirinal palaces: and hence, also, the solitary repasts, and the perpetual abstemiousness of the Pontiff's table.

To speak of the prerogative of the Pontiff as a Sovereign, is scarcely necessary, as it is known to be uncontrolled by legal, or constitutional authority: if ever any Monarch had either an opportunity or an inducement to realize the generous plan formed by Servius Tullus, of giving liberty and a constitution to his people, the Popes, we should imagine, could have wanted neither.

But the doctrine of the infallibility of the Pope must not pass unnoticed. On this subject we will give our readers the testimony of Mr. Eustace, at the same time apprising them, that though the statements are essentially true, they are colored by the partiality of Roman prejudice. "The truth is," says our author, "that there is no article as to the infallibility of the Pope, in the Catholic creed; for, according to it, infallibility is ascribed, not to any individual, or even to any national Church, but to the whole body of the Church extended over the universe. That several theologians, particularly Italian and Spanish, have exaggerated the power and the privilege of the Pope, is admitted; and it is well known, that among these, some, or rather, several, carried their own opinion of Pontifical prerogative so high, as to maintain, that the Pontiff, when deciding *ex cathedra*, or officially, and in capacity of first pastor and teacher of the Church, with all the forms and circumstances that ought to accompany legal decisions, such as freedom, deliberation, consultation, &c., was, by the special protection of providence, secured from error. The Roman Court favored a doctrine so conformable to its general feeling, and of course encouraged its propagation; hence, were we only to judge of the power of the Pope by his own pretensions, we should find it unlimited and supreme; for there are no prerogatives that can flatter ambition, which he does not claim for himself and his Court. He not only pretends that the whole power and majesty of the Church reside in his person, and, are transmitted in certain portions, from him to the inferior Bishops, but, moreover, has frequently and distinctly asserted the absolute infallibility and decision of all decrees and decisions that proceed from his tribunal; though he never pretended to enforce it *as an article of Catholic faith*, or ventured to attach any marks of censure to the contrary opinion. This latter opinion, the ancient and unadulterated doctrine of the Catholic Church, prevailed over Germany, the Austrian Empire, Poland, the Low Countries, and England; and in France, was supported by the authority of the whole Gallican Church, and by the unanimous declaration of all the Universities. So rigorously, indeed, was their hostility to Papal infallibility enforced, that no theologian was admitted to degrees, unless he maintained in a public act, the four famous resolutions of the Gallican Church, against the exaggerated doctrines of some Italian divines, relative to the power of the Italian See. These resolutions declare, that the Pope, though superior to each Bishop, individually, is yet inferior to the body of Bishops, assembled in Council; that his decisions are liable to error, and can only command our assent when confirmed by the authority of the Church at large; that his power is purely spiritual, and extends neither directly or indirectly to the temporalities or prerogatives of Kings and Princes; and, in fine, that his authority is not absolute or despotic, but confined within the bounds prescribed by the Canons and customs of the Church. This doctrine was taught in all the theological schools, that is, in all the Universities and Seminaries of France, as well as in all the Abbeys; and was publicly maintained by the English Benedictine College, at Douay. The conclusion to be drawn from these observations, is, that no Catholic divine, however attached to Papal prerogative, ever conceived an idea so absurd, as that of ascribing infallibility to the person of the Pontiff; and, secondly, that those theologians who ascribed infallibility to Papal decisions, when clothed with certain forms, gave it as their opinion only, but never presumed to enforce it as the doctrine of the Catholic Church."

But to all this special pleading, and attempts at concealing the truth, we must oppose the fact that the Popes have claimed, assumed, and acted upon, this infallibility; that some of the ablest Roman divines, writers, and scholars, have asserted and vindicated this infallibility; and that it was this belief, this claim, that armed the power of the Vatican with its greatest force, and gave to its anathemas their deadliest curse. But for this, its Bulls would have been "*telum imbelle sine ictu.*'

CHAPTER VI.

OF THE PAPAL PALACES.

Of the palaces appropriated to the residence of the Pope, and his official and domestic attendants, the Lateran stands close to the patriarchal church of that name, and was appointed for the residence of the Bishops of Rome, at the same time as the adjoining Basilica was converted into a church by Constantine. It had fallen into ruin, and was rebuilt by Sixtus Quintus. A part only is now reserved for the accommodation of the Pontiff, when he comes to perform service at St. John's. The main body of the building was turned into an Hospital for the reception of two hundred and fifty orphans, by Innocent XI. It presents three fronts, of great extent and simplicity, and strikes the eye by its magnitude and elevation.

The Quirinal palace (Monte Cavallo) is become, from the loftiness and salubrity of its situation, the ordinary, or, at least, the summer residence of the Roman Pontiff. Its exterior presents two long fronts, plain and unadorned: the court within is about three hundred and fifty feet long, and near two hundred wide; a broad and lofty portico runs along it on every side, and terminates in a grand staircase, conducting to the Papal apartments, to the gallery and the chapel, all on a grand scale, and adorned with fine paintings. In the furniture and other decorations, the style is simple and uniform, and such as seems to become the grave, unostentatious character of a Christian Prelate. The adjoining gardens are spacious, refreshed by several fountains, and shaded by groves of laurel, pine, ilex, and poplar. In the recesses, arbors, and alleys, are statues, urns, and other antique ornaments, placed with much judgment, and producing a very picturesque effect. In other respects, the gardens are in the same style as the edifice, and exhibit magnificence only in their extent.

" I have seen," says a late traveller, " the Vatican! But how shall I express the delight, the admiration, the overpowering astonishment which filled my mind! How describe the extent and the splendor of that almost interminable succession of lengthening galleries and marble halls, whose pictured roofs, mosaic pavements, majestic columns, and murmuring fountains, far surpass even the gorgeous dreams of Eastern magnificence, and are peopled with such breathing forms of beauty and of grace, as sometimes deign to visit the rapt fancy of the poet, and seem to have descended here from happier worlds!

"Rome has become the heir of time. Her rich inheritance is the accumulated creations of gifted genius,—the best legacy that departed ages have bequeathed to the world,—and here they are concentered in the treasury of fine arts, the temple of taste, the consecrated seats of the Muses! You think I rave: but it is not the ordinary grandeur or costly magnificence that has transported me thus. The splendor of palaces may be rivalled, and the magnitude of temples imitated; but the labor and wealth of the united world would fail to produce another Vatican; for its beauty is inimitable, and its treasures unpurchaseable.

"Its cielings, richly painted in fresco—its pictured pavements of ancient mosaic—its magnificent gates of bronze—its polished columns of ancient porphyry, the splendid spoils of the ruins of Imperial Rome—its endless accumulation of Grecian marbles, Egyptian granites, and Oriental alabasters, the very names of which are unknown in transalpine lands—its bewildering extent, and prodigality of magnificence,—but above all, its amazing treasures of sculpture,—have so confused my senses, that I can scarcely believe in its reality, and am almost ready to ask myself if it is not all a dream?"

The exterior of the Vatican is not prepossessing. It is a huge collection of odd buildings, curiously jumbled together, full of sharp angles and strange excrescences; and, as somebody once observed, it is not like a palace, but a company of palaces, which seem to be jostling each other in a contest for place or precedency.

The Vatican is now the peaceful theatre of some of the most majestic ceremonies of the Pontifical Court; it is the repository of the records of ancient science, and the temple of the arts of Greece and Rome. Under these three heads it commands the attention of every traveller of curiosity, taste, and information. The exterior does not present any grand display of architectural magnificence, nor even of uniformity and symmetrical arrangement; a circumstance easily accounted for, when we consider that the Vatican was erected by different architects, at different æras, and for very different purposes; and that it is rather an assemblage of palaces, than one regular palace. It was begun about the end of the fifth, or the beginning of the sixth century, and rebuilt, increased, repaired, and altered by various Pontiffs, from that period down to the latter years of the reign of the late Pope, when the French invasion put an end, for some time at least, to all improvements.

Its extent is immense, and covers a space of twelve hundred feet in length, and one thousand in breadth; its elevation is proportionate, and the number of apartments it contains, almost incredible. Galleries and porticos sweep around and through it, in all directions, and open an easy access to every quarter. Its halls and saloons are all on a great scale, and by their multitude and loftiness alone, give an idea of magnificence truly Roman. The walls are neither wainscotted nor hung with tapestry; they are adorned, or rather, animated, by the genius of Raffaello and Michael Angelo. The furniture is plain, and ought to be so; finery would be misplaced in the Vatican, and would sink into insignificance in the midst of the great, the vast, the sublime, which are the predominating features, or rather, the very genii of the place. The grand entrance is from the portico of St. Peter's, by the Scala Regia, (the Royal staircase,) the most superb staircase, perhaps, in the world, consisting of four flights of marble steps, adorned with a double row of marble Ionic pillars. This staircase springs from the equestrian statue of Constantine, which terminates the portico on one side; and whether seen thence, or viewed from the gallery leading on the same side to the colonnade, forms a perspective of singular beauty and grandeur.

The Scala Regia conducts to the Sala Regia, or Regal hall, a room of great length and elevation, which communicates, by six large folding doors, with as many other apartments: the space over, and the intervals between, the doors, are occupied by pictures in fresco, representing various events considered as honorable or advantageous to the Roman See. Though all these pieces are the works of great masters, yet one only is peculiarly beautiful; and that is, the triumphal entry of Gregory XI. into Rome, after the long absence of the Pontiffs from the capital, during their residence at Avignon.

The massacre of St. Bartholomew, if the memory of such an atrocious and horrible event must be preserved, would be better placed at Paris, where it was perpetrated, than at Rome; and in the palace of the Louvre, where it was planned, than in the Vatican.

> "Occidat illa dies ævo, nec postera credant
> Sæcula; nos certe taceamus, et obruta multa
> Nocte tegi nostræ patiamur crimina gentis."
>
> *Statius.*

This was the patriotic and benevolent wish of a worthy French magistrate, (the Chancellor *L'Hopital*,) and in this wish every humane heart will readily join. The humiliation of the Emperors Henry IV. and Frederick Barbarossa, ought not to be ranked among the trophies of the Holy See. It reflects more disgrace on the insolent and domineering Pontiffs, who exacted such marks of submission, than on the degraded Sovereigns who found themselves obliged to give them. At all events, it does not become the common father of Christians to rejoice in the humiliation of his sons, or to blazon the walls of his palace with the monuments of their weakness or condescension.

After having traversed the court of St. Damasus and its adjoining halls and chapels, which may be considered as the state apartments of the Vatican, the traveller passes to that part of the palace which is called the *Belvidere*, from its elevation and prospect, and proceeding along an immeasurable gallery, comes to an iron door on the left, that opens into the *library of the Vatican.* A large apartment for the two keepers, the secretaries, or rather, the interpreters, seven in number, who can speak the principal languages of Europe, and who attend for the convenience of learned foreigners; a double gallery of two hundred and twenty feet long, opening into another of eight hundred, with various rooms, cabinets, and apartments annexed, form the receptacle of this noble collection. These galleries and apartments are all vaulted, and all painted with different effect, by painters of different eras and talents. The paintings have all some reference to literature, sacred or profane, and take in a vast scope of history and of mythology. The books are kept in cases; and in the Vatican the traveller seeks in vain for that pompous display of volumes, which he may have seen and admired in other libraries. Their number has never been accurately stated; some confine it to two hundred thousand, others raise it to four hundred thousand, and many swell it to a million. The mean is probably the most accurate.

But the superiority of this library arises not from the quantity of printed books, but the multitude of its manuscripts, which are said to amount to more than fifty thousand. Some of these manuscripts of the highest antiquity, such as that of Virgil of the fifth century, a Greek Bible of the sixth, a Terence of the same date, &c., &c., were taken by the French, and sent to Paris. The origin of this library is attributed by some to Pope Hilarius, in the fifth century; but although it is probable that, long before that period, the Roman Church must have possessed a considerable stock of books for the use of its Clergy, yet the Popes may be supposed to have been too much occupied with the dangers and difficulties of the times, to have had leisure or means necessary for the formation of the libraries. However, that several volumes had been collected at an early period, seems certain; as it is equally so that Pope Zacharias augmented their number very considerably about the middle of the eighth century. Nicholas V. established the library in the Vatican, and enlarged the collection; while Calixtus III. is said to have enriched it with many volumes saved from the libraries of Constantinople, at the taking of that city. From this period it continued in a regular progression, receiving almost every year vast additions, sometimes even of whole libraries, (as those of the Elector Palatine, of the Dukes of *Urbino*, of Queen Christina,) owing not only to the favor of the Pontiff and various Princes, but to the well directed zeal of its librarians, many of whom have been men both of eminent talents, and of high rank and extensive influence. The French invasion, which brought with it so many evils, and like a *blast from hell* checked the prosperity of Italy in every branch and in every province, not only put a stop to the increase of the Vatican library, but by plundering it of some of its most valuable manuscripts, lowered its reputation, and undid at once the labor and exertions of ages.

The grand gallery which leads to the library, terminates in the Museum Pio-Clementinum. Clement XVI. has the merit of having first conceived the idea of this Museum, and began to put it in execution. The late Pope Pius VI. continued it on a much larger scale, and gave it its present extent and magnificence. It consists of several apartments, galleries, halls, and temples, some lined with marble, others paved with ancient mosaics, and all filled with statues, vases, candelabra, tombs, and altars. The size and proportion of these apartments, their rich materials and furniture, the well-managed light poured in upon them, and the multiplicity of admirable articles collected in them, and disposed in the most judicious and striking arrangement, fill the mind of the spectator with astonishment and delight, and form the most magnificent and grand combination that, perhaps, has ever been beheld, or can almost be imagined. Never were the divinities of Greece and Rome honored with nobler temples; never did they stand on richer pedestals; never were more glorious domes spread over their heads; or brighter pavements extended at their feet. Seated each in a shrine of bronze, or marble, they seemed to look down on a crowd of votaries, and once more to challenge the homage of mankind; while Kings and Emperors, Heroes and Philosophers, drawn up in ranks, before or around them, increased their state, and formed a majestic and becoming retinue. To augment their number, excavations were daily made, and generally attended with success: and many a statue, buried for ages under heaps of ruins, or lost in the obscurity of some unfrequented desert, was rescued from the gloom of oblivion, and restored to the curiosity and admiration of the public.

Of the works of art contained in the Vatican, it is not ours to speak: but of the Apollo Belvidere, and the Laocoon, it would be unpardonable to omit the notice, however brief. The former stands in solitary majesty.

"Never, never," says a late writer, "was there revealed to the dreams of gifted genius a vision of such celestial, such soul-beaming beauty! The God of light, and poesy, and imagination, stands confessed to our dazzled senses; and well does he stand here, where every thing seems to breathe and burn with his essence, where all around is his creation, and every tributary form bows to him. He is no inhabitant of the earth, though he deigns to tread it. His home is in the heavens,—he looks, he moves, he breathes a God. Divinity is stamped on his brow. Godlike majesty beams from his front. Those 'hyperian curls' cluster round a brow formed to command. Milton seems to have had in view his divine form in his description of our first parent:—

'His fair large front, and eye sublime, declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad.'

His is not merely the rude power of physical strength, that nerves the muscles, and swells the limb of a Hercules; it is the might of mind which raises him above brute force, and makes us feel that a God, a visible God, is before us, and that his triumph is secure; for vainly would a mortal presume to contend with him.

"He does not bend on us that serene eye. Some object more distant, but beneath him, for a moment attracts his regard. Some feeling of a transient indignation and disdain swells his nostrils, and slightly curls his full upper lip. Yet dignified, and unperturbed, conscious of his power and undoubting his success, he gives one proud glance to see the reptile he scorns perish by his dart, and scarcely pauses in his majestic course. That the Deity has just deigned to slay the Pythian serpent, is, I think so evident in the whole air, action, and expression of the heavenly archer, that I am astonished there can be any doubt of it.

"How often, while I gazed upon it in silent and unutterable admiration, did it seem to be instinct with spirit and with life. How often did I feel this form was indeed the habitation of a deity. And is it the creation of man? Did he call it forth in its beauty, and endow it with eternal youth, to dwell in the light of immortality on earth? Was a being, so infinitely superior, formed and fashioned by his hand? It is ideal beauty revealed to our senses; and it is perhaps the sole instance that man is indeed capable of personifying the image of that sublime perfection, which is formed within his soul. Can the mind revert to the period when this shapeless block of marble was hewn from the quarry, without amazement, without being tempted to think, that the being that formed it, and impressed upon it those attributes, must have been endowed with more than mortal powers.

"An unfortunate damsel, a native of France, it is related, at the sight of this matchless statue, lost at once her heart and her reason. Day after day, and hour after hour, the fair enthusiast gazed and wept, and sighed her soul away, till she became like the marble, pale, but not like the marble, cold. Nor like the lost Eloisa, nor the idol of her love, could she forget herself to stone, till death at last closed the ill-fated passion, and the life of the maid of France.

'Yes, on that form in wild delirious trance,
With more than rev'rence gaz'd the Maid of France.
Day after day the love-sick dreamer stood
With him alone, nor thought it solitude;

To cherish grief, her last, her dearest care,
Her one fond hope—to perish of despair.
Oft as the shifting light her sight beguil'd,
Blushing she shrunk, and thought the marble smil'd:
Oft breathless list'ning, heard, or seem'd to hear,
A voice of music melt upon her ear.
Slowly she wan'd, and cold and senseless grown,
Clos'd her dim eyes, herself benumb'd to stone.
Yet love in death a sickly strength supplied:
Once more she gaz'd, then feebly smil'd, and died.'

"If in the Apollo we see the fulness of manly grace, and more than mortal beauty, if the serenity of the godhead shines on his commanding brow; in the Laocoon, we behold a being of our own nature struggling before us in the heart-rending anguish of parental affection, and the convulsive agonies of an instantaneously impending unnatural death.

"The blood curdles at that dreadful tragedy. On that hoary head sits horror, in her deepest, darkest, deadliest sublimity. We behold the father in that last, bitterest moment of high wrought agony, when he hears the faint cry of his helpless offspring, who vainly cling to him for protection, sees them entwined with himself in the inextricable rings of these horrid reptiles, from whose touch nature recoils, and shrinks in agony of spirit, from their opening fangs; terror and corporeal anguish mingling with the pangs of parental love, and the tortures of despair! The distorted face, the rolling eye, the ghastly countenance, the bristling hair, the racked and working muscles, the starting sinews, and distended limbs of Laocoon, give us the picture of human nature in its last stage of horror and of suffering; and that it is human nature, our deep shuddering sympathy makes us feel too well. Can it be marble that thus expresses the deep and complicated passions of the soul, and harrows up all the feelings of our nature?

"To the unspeakable sublimity of the figure of the Laocoon himself, every tongue does homage. In its perfection, keen-eyed criticism has never spied out a fault. But it is generally, and truly said, that the children are not formed like nature. They are diminutive men. This is true; but they ought not to be considered apart from the main figure; they are subordinate objects in the group. Look on them, not separately, or individually, but as a whole. Your eye, your soul, your sympathy, is with the Laocoon himself. And see how they group with his? Would the chubby-faced, undefined forms, and inexpressive features of childhood, have harmonized with that agonized form? No; the great artist here wisely sacrificed truth of detail to general effect.

"It adds, if possible, to the inexpressible interest with which we regard this wonderful masterpiece, which sculpture has never equalled, to know, that during all the ages that have passed since it was formed, the poets, the philosophers, and the princes, whose genius and virtues have blessed and enlightened the world, have gazed upon it with the same admiration we now feel,—that Titus and Trajan have admired it,—that Pliny has praised it,—and Virgil himself must have beheld it; for so close is the resemblance between the description in the Æneid and the Statue, that it is certain, the poet must either have copied the sculptor, or the sculptor realized the conception of the poet. And as the great artists who sculptured the Laocoon lived about the age of Alexander the Great, we must conclude that Virgil, and consequently, that Augustus, Horace, and Mecænas, must have beheld and admired its matchless sublimity. Three thousand years have passed away since it was formed, and still it stands in unchanged, undiminished grandeur. It has been the admiration of every successive generation, that time has swept into the tomb: and, while the world remains, it will be the wonder and the praise of the generations yet to come."

CHAPTER VII.

OF THE ELECTION OF THE POPES, &c.

THE Pope is elected by the College of Cardinals, being seventy-two in number, including the six suburban Bishoprics, whose principal and most honorable privilege is that of electing the Pope; and it is easy to conceive that their dignity and importance increased with that of the Roman See itself, and that they shared alike its temporal and its spiritual pre-eminence. As the Cardinals are the counsellors, so they are the officers of the Pontiff, and are thus entrusted with the management of the Church at large, and of the Roman State in particular. The grand assembly of the Cardinals is called the Consistory, where the Pontiff presides in person. Here they appear in all the splendor of the purple, and form a most majestic senate. Here, therefore, public communications are announced, foreign ambassadors received, Cardinals created, formal compliments made and answered; and, in short, all the exterior splendor of sovereignty displayed. But the principal prerogative of a Cardinal is exercised in the Conclave, so called, because the members of the sacred College are then confined within the precincts of the great halls of the Vatican

Palace, where they remain immured till they agree in the election of a Pontiff. As soon as the Holy Father has expired, the Cardinal Chamberlain, in a purple dress, presents himself at the door of his chamber, and knocks three times with a gold hammer, calling each time the Pope by his christian, family, and Papal names. After a short time, he says, in presence of the Clerks of the chamber, and his apostolical notaries, who take act of that ceremony, "He is then dead." The fisherman's ring is then brought to the Cardinal, who breaks it with the same hammer; he then takes possession of the Vatican, in the name of the Apostolical Chamber. After having established his authority in that palace, he sends guards to take possession of the gates of the city, and of the Castle of St. Angelo; and when he has provided for the safety of Rome, he quits the Vatican in a carriage, preceded by a Captain of the Pope's guard, and having by his side the Swiss, who generally accompany his Holiness. When this march begins, the great bell of the capitol is tolled, and, as it only tolls on this occasion, announces to the whole city the death of the Sovereign Pontiff. The body having been embalmed, is clad in its Pontifical dress, and, with the mitre on its head, lies in state during three days, on a bed of parade. It is next carried, with great pomp, to the church of St. Peter, where it remains, nine days, exposed to public view, after which the burial takes place. The next day the Cardinals assemble in the same Cathedral, where the oldest of them celebrates the Mass of the Holy Ghost, for the election of a new Pope. Another Prelate, in a Latin oration, exhorts the Cardinals to choose an individual worthy of so eminent a station; after which, they all march in procession behind the Papal Cross, the musicians singing the hymn, *Veni Creator!* to the hall of Conclave, which occupies a large portion of the Vatican; the large rooms are divided, by temporary partitions, into what are called cells, which are subdivided again into little rooms and closets. Every Cardinal has his own, for him and his assistants, and it is only large enough to hold a bed, five or six chairs, and a table. The hour of holding a new Conclave being come, a bell is rung, to cause the Ambassadors, Princes, Prelates, and other persons of distinction, who may be present, to retire. When they are all gone out, the doors and windows are walled up, with the exception of one, which throws but a dim light upon the Conclave. The only communication with the exterior is by the means of towers, in the same shape as those used in the convents of Nuns. One door is also kept for the removal of any Cardinal who may be ill, but who loses the right of giving an active vote if he retires. The mode of election now in use, is by a secret ballot. Two chalices stand on a long table, in the chapel of Sixtus, into which the Cardinals deposit their bulletins, containing the name of the individual for whom they vote. One of the scrutators reads it aloud, while two others mark the number of votes for each individual, by the side of his name, on the large tablet where all those of the Cardinals are inscribed. Whoever obtains two thirds of the votes present, is canonically elected. His name is immediately proclaimed aloud, and the Cardinals, sitting on his right and left, rise, and quit their places. His consent is asked; and, when it is given, the Cardinals, beginning by the oldest, perform the first adoration; that is to say, kiss his foot, and then his hand. The first Cardinal Deacon now announces the election to the people, and the artillery of the Castle of St. Angelo, and the bells of the city, spread the news afar. The people are then allowed to break into the Conclave, and carry off all they can.

The following extract from the English Ambassador's dispatch to Henry VIII., is descriptive of the general mode of election, as well as of that which prevailed in the case of Adrian VI., which is more especially referred to in it:—

"On St. Thomas's Day the Cardinals met altogether, and sang the Mass of the Holy Spirit, and after a sermon in Latin, they went, singing, towards the place of their Conclave. Each took possession of a cell in it. After much dissensions, the Conclave was made in the Pope's palace, in the place accustomed.

"The cells were each of them sixteen feet in length, and ten in breadth; they have as much room within the said Conclave, as in the King's and the Queen's great chambers, for their dining chambers; the chapel and the gallery thereunto is green, whereby their cells be all together in a chapel which is there within.

"After the possession taken of their cells, they depart to dinner, into such sundry places as each of them, after their own appetites, had caused to be prepared for them. After dinner, two hours before night, they meet altogether in a chapel, in the Conclave, at which time were called in the Princes, Orators, Lords, Prelates, and other Noblemen, to whom the custody of the Conclave was to be committed. Before them was read a solemn Bull, made by Pope July, wherein were many special provisions to exclude all simoniacal practices. The Cardinals then swore to observe this Bull, and oaths were then given to all the others, to see faithfully to the custody of the Conclave.

"Three wards were then appointed: the uttermost was that of the Barons and Lords of Rome; the second, the Princes, and Orators; and the third, certain Prelates who were elected, who also kept the keys of the Conclave. After our departure, the Cardinals still remained in the said chapel awhile; it was two hours of the night ere it was shut up; each had three servants, and the sick his physician. The Ambassadors then present were those of England, Portugal, Hungary, Poland, Venice, Milan, the Emperor, and other Italian cities. The French Ambassador comes little abroad since Milan was lost, and hath been sick ever since the prize of Tournay, except in the night, when he went about his practices concerning this election.

"The charge that the ward has to see, is, that there be no violent invasion made to the Cardinals, and they have —— footmen, Swiss, and two thousand others. The chief charge of the Orators and Prelates, is, to see that there be no letters sent out, nor into the Conclave: so that we search their meat, their pots, and their platters. If they agree not after three days, we may diminish their fare, and at last keep them at bread and wine. Their meat and drink be delivered to them at a round turning, which is made in the wall; as I am sure your Grace hath seen in religious places that be inclosed. The first night every thing was quiet; the next, it was noised, that for all our custody, there were catch-words and tokens given by them that were within, that it went not well for the Cardinal de Medici. The second day the same opinion continued, and that there was a great likelihood for the Cardinal St. Clements, a Roman of seventy-two, meet to be Pope some other time, when the Church shall have need to care for nothing, but only for the spiritualities. The third day, three Cardinals desired the doors of the Conclave to be opened, that they might avoid such filth as they had there within, of the fragments of meat and drink, the savour whereof was so great, that they could not abide it. This request was reasoned upon by the wards, who concluded that as they might avoid their meat, &c., by the draft, there was no occasion to open the

Conclave. The doors were therefore not opened. On the fourth day the first diminishing of their meat was made, and that was, that each should choose whether they have all roast, or all sodden. The same day, at night, the Cardinal G——, a man of sixty, who came from Venice by post, to the election, went into the Conclave sick, and was had out almost dead.

"This Thursday, the second day of the new year, and the sixth since the Cardinals have been in the Conclave, they were suffered to have but one manner of meat, but each may choose what. Upon such watch-word as cometh from them, they make every day a new Pope. There appeareth great debate and dissension among them. It will be hard for them to agree."

Eustace informs us, "The halls are divided into temporary apartments; each Cardinal has four small rooms, and two attendants, called Conclavists. The Senators of Rome, the Conservators, and the Patriarchs, Archbishops, and Bishops then in the city, guard the different entrances into the Conclave, and prevent all communication. These precautions to exclude all undue influence and intrigue from such an assembly, on such an occasion, though not always effectual, deserve applause. However, the clashing interests of the different courts are so well poised, that even intrigue can do but little mischief; for if the Cardinals attached to any Sovereign make particular efforts in favour of any individual of the same interest, they only awaken the jealousies, and rouse the opposition, of all the other courts and parties. The choice generally falls upon a Cardinal totally unconnected with party, and, therefore, exceptionable to none, exempt from glaring defects, and ordinarily remarkable for some virtue, or useful accomplishment, such as learning, dignity, moderation, firmness."

No person is eligible to the Papacy under fifty-five years of age, or that is not an Italian by birth, having already obtained a place in the College of Cardinals; or who is a Prince by birth, or allied to a reigning house; lest such a Pope should dismember the patrimony of St. Peter, or "abandon that neutrality which a common father should observe towards all Christian Princes;" or, finally, should treat the Cardinals with too much hauteur. Thirdly, no one promoted to the degree of Cardinal at the nomination of some Crown, especially that of France and Spain; or being a natural-born subject of either of these powers, lest gratitude, or national attachment should render him too devoted to the interests of one or the other, is eligible. Even youth, and a good complexion and figure, are considered obstacles. But all these maxims and rules vary and change, according to the inconstant and precarious impulse of policy and faction. Hence it often happens that, in the numerous College of Cardinals, a very small number only are permitted, upon a vacancy, to aspire at the Papacy, the greatest part being generally prevented by their birth, their character, their circumstances, and by the force of political intrigues, from flattering themselves with the pleasing hope of ascending that towering summit of ecclesiastical power and dominion. "It is not my intention," says Mr. Eustace, "to specify all the forms of etiquette observed, or the ceremonies practised during the process, or at the conclusion of the election; two or three things, however, I must notice, for reasons which will appear sufficiently obvious. One is, the custom of putting the tickets, containing the votes of the Cardinals, on the patina, or communion plate, and then into the chalice. Now, however important these votes may be, and however intimate their connexion with the welfare of the Church, yet, to apply to them the vases devoted, in a peculiar manner, to the most awful institutions of religion, seems to pass beyond disrespect, and almost to border on profanation. The next ceremony to which I have alluded is that called the adoration of the Pope; it takes place almost immediately after his election, when he is placed in a chair, on the altar of the Sixtine Chapel, and there receives the homage of the Cardinals. This ceremony is again repeated on the high altar of St. Peter's. Now, in this piece of pageantry, I object not to the word, adoration;* no one who knows Latin, or reflects upon the sense which it bears on this, and on a thousand other occasions, will cavil at it, though he may wish it otherwise applied. Nor do I find fault with the throne: he who is at the same time both Pontiff and Prince, has, from time and custom, perhaps, a double title to such a distinction: but why should the altar be made his footstool?—the altar, the beauty of holiness, the throne of the victim-lamb, the mercy-seat of the temple of Christianity: why should the altar be converted into the footstool of a mortal?"

The last ceremony which we shall notice is the following:—As the new Pontiff advances towards the high altar of St. Peter's, the Master of the ceremonies, kneeling before him, sets fire to a small quantity of tow, placed on the top of a gilt staff, and, as it blazes, and vanishes in smoke, thus addresses the Pope:—"*Sancte Pater! Sic transit gloria mundi!*" This ceremony is repeated thrice. Such allusions to the nothingness of sublunary grandeur have, we all know, been introduced into the ceremonials of royal pageantry, both in ancient and modern times: nor is it mentioned here as a novelty, but as a proof of the transcendant glory, which once encompassed the Papal Throne. "*Nemo est in mundo sine aliqua tribula-*

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* In this reasoning, no Protestant can possibly agree. The strongest objections may be urged, both against the word and the thing. Adoration is an act of humility, to be exclusively offered to the Supreme Being.

tione vel angustia, quamvis Rex sit vel Papa. (*De Imit. Christi, I.* 22.) The Pontifical dignity was then, it seems, supposed to be the complement and perfection of regal, and even imperial power."

The income of the Roman Court is not only reduced in its amount, but is very irregular and uncertain. Several years ago, when in full possession of its territory, both in Italy and in France, it was not calculated at more than six hundred thousand pounds. "Contrary to a very general opinion, I must here observe," says Mr. Eustace, "that this income arose principally from internal taxation, and that a very small part of it was derived from Catholic countries. The sums remitted by Catholic countries may be comprised under the two heads of annats and of dispensations: now, these two heads, when united, did not produce in France, the richest and most extensive of Catholic countries, previous to the Revolution, more than fifteen thousand pounds per annum. In Spain, the annats had been abolished, or rather bought off; and in Germany, if I mistake not, abolished. Dispensations, that is, licences to take orders, to hold livings, to contract marriages, and do various acts, in cases and circumstances contrary to the prescriptions of the common canon law, produced merely sufficient to pay the expenses of the courts through which they necessarily passed, and added little to the Papal revenue. As for the concourse of pilgrims, which was supposed to be so very productive a source of income, it brought nothing to Rome but the filth and beggary of Catholic Europe. The far greater part of these pilgrims were not only too poor to bring an accession of wealth to the city, but even to support themselves, and were generally fed in hospitals, expressly endowed for their reception. Into these hospitals, seven hundred or more have frequently been admitted at a time, and supplied, not only with the necessaries, but even with the comforts of life." The revolutionary invasion of Italy, and the coonsequent dismemberment of part of the Roman territory, lessened the Papal income, not only by diminishing the number of persons who contributed to it, but by impoverishing all the inhabitants of the Roman State.

The propagation of Christianity being their first and most indispensable duty, the Popes have applied themselves to it with zeal and success, not only in the early ages, when their spiritual functions were their chief occupations, but even at a later period, when politics and ambition had engrossed no small portion of their attention. To support this grand and extensive plan of Christian conquest, there are several establishments at Rome, and one in particular, which from its object is called the Collegium de Propaganda Fide. This seminary is vast and noble, supplied with a magnificent library, and with a press, in which books are printed in every known language. The same treasury has to keep all the public edifices in repair, especially those immense palaces, which, though of little use as residences, are the receptacles of all the wonders of ancient and modern art; to protect the remains of Roman magnificence from further dilapidation; and, in fine, to continue the embellishment and amelioration of the Capital, and of its territory generally. When, to these burdens, we add the pensions which the Pope is accustomed to settle on Bishops, when unusually poor and distressed, and the numberless claims upon his charity from every part of the world, we shall not be surprised, either at the expenditure of an income not very considerable, or at the difficulties under which the Papal treasury has frequently labored.

CHAPTER VIII.

The daily service of St. Peter's is performed in a large and noble chapel, that might, without impropriety, be dignified with the appellation of a church, by a choir consisting of an Arch-Priest, thirty-eight Prebendaries, fifty minor Canons or Chaplains, besides Clerks, Choristers, and Beadles. The grand altar under the dome is reserved for the use of the Pontiff, who, on such occasions, is always attended by the College of Cardinals, with their Chaplains, the Prelates attached to the Court, and the Papal choir, or musicians, who form what is called the Pontiff's Chapel, or *capella papale.* As there is no regular chancel in St. Peter's, a temporary one is fitted up for such occasions, behind the altar, of a semicircular form, covered with purple, and adorned with rich drapery. In the middle, raised on several steps, stands the Pontifical Chair. The seats of the Cardinals and Prelates form a curve on each side.

When the Pope celebrates divine service, as on Easter Sunday, Christmas Day, Whit Sunday, St. Peter, and St. Paul, &c., the great, or middle doors of the church, are thrown open at ten, and the procession, formed of all the persons mentioned above, preceded by a beadle, carrying the Papal Cross, and two others, bearing lighted torches, enters, and advances slowly, in two long lines, between two ranks of soldiers, up the nave. This majestic procession is closed by the Pontiff himself, seated in a chair of state, supported by twenty valets, half concealed in the drapery that falls, in loose folds, from the throne; he is crowned with his tiara, and bestows his benediction on the crowds that kneel on all sides, as he is borne along. When arrived at the foot of the altar, he descends, resigns his tiara, kneels, and, assuming the common mitre, seats himself in the Episcopal Chair, on the right side of the altar, and joins in the psalms and prayers that precede the solemn service. Towards the conclusion of these preparatory devotions, his immediate attendants form a circle around him, clothe him in his Pontifical robes, and place the tiara on his head: after which, accompanied by two Deacons and two Subdeacons, he advances to the foot of the altar, and bowing reverently, makes the usual confession. He then proceeds in great pomp through the chancel, and ascends the Pontifical throne, while the choir sing the *Introitus*, or psalm of entrance, the *Kyrie Eleeson*, (Lord, have mercy upon us,) and *Gloria in excelsis*, (Glory in the highest;) when the Pontiff lays aside his tiara, and after having saluted the congregation in the usual form, *the Lord be with you*, reads the collect in an elevated tone of voice, with a degree of inflection just sufficient to distinguish it from an ordinary lecture. The epistle is then read, first in Latin, then in Greek; and after it some select verses from the psalms, intermingled with Alleluias, are sung to elevate the mind and prepare it for the gospel.

The Pontiff then rises, gives his benediction to the two Deacons that kneel at his feet with the book of the gospels, and resigning his tiara, stands while the gospel is sung in Latin and in Greek; after which he commences the Nicene creed, which is continued in music by the choir. When the creed and the psalm that follows it are over, he descends from his throne, and approaching the altar, with the same attendants and the same pomp as in the commencement of the service, he receives and offers up the usual oblations, fumes the altar with frankincense from a golden censer, and then washes his hands; a ceremony implying purity of mind and body. He then turns to the people, and in an humble and affectionate address, begs their prayers; and shortly after commences that sublime form of adoration and praise, called "the preface," because it is an introduction to the most solemn part of the liturgy, and he chaunts it in a tone supposed to be borrowed from the ancient tragic declamation, and very noble and impressive. The last words, "Holy, Holy, Holy, Lord God of armies," are uttered in a posture of profound adoration, and sung by the choir in notes of deep and solemn intonation. All music then ceases, all sounds are hushed, and an awful silence reigns around, while, in a low tone, the Pontiff recites that most ancient and venerable invocation which precedes, accompanies, and follows the consecration, and concludes with great propriety with the Lord's prayer, chaunted with a few emphatical inflections.

Shortly after the conclusion of this prayer, the Pontiff salutes the people in the ancient form, "May the peace of the Lord be always with you," and returns to his throne, while the choir sing thrice the devout address to the Saviour, taken from the gospel; "Lamb of God, who takest away the sins of the world, have mercy upon us." When he is seated, the two Deacons bring the holy Sacrament, which he first reveres humbly on his knees, and then receives in a sitting posture: the Deacons and Sub-deacons then receive the communion under both kinds, the anthem after communion is sung, a collect follows, and the Deacon dismisses the assembly.

The Pope then offers up his devotions on his knees at the foot of the altar, and borne along in the same state as when he entered, passes down the nave of the church, and ascends by the *Scala Regia*, to the grand gallery in the middle of the front of St. Peter's. His immediate attendants surround his person, the rest of the procession draws up on each side. The immense area and collonnade before the church, are lined with troops and crowded with thousands of spectators. All eyes are fixed on the gallery; the chaunt of the choir is heard at a distance, the blaze of numberless torches plays round the columns; and the Pontiff appears elevated on his chair of state, under the middle arch. Instantly the whole multitude below fall on their knees; the cannons of *St. Angelo* give a general discharge, while rising slowly from his throne, he lifts his hands to heaven, stretches forth his arm, and thrice gives his benediction to the crowd, to the city, and to all mankind; a solemn pause follows, another discharge is heard, the crowd rises, and the pomp gradually disappears.

This ceremony is without doubt very grand, and considered by most travellers as a noble and becoming conclusion to the majestic service that precedes it. Every thing concurs to render it interesting: the venerable character of the Pontiff himself, the first Bishop of the Christian Church, issuing from the sanctuary of the noblest temple in the world, offering up his supplication in behalf of his flock, his subjects, his brethren, his fellow creatures, to the Father of all, through the Saviour and Mediator of all, would render it edifying and impressive, if experience did not prove that it is nothing but a ceremony, in which the heart and the affections do not participate.

Of all the Roman ceremonies, the Pontifical service at St. Peter's is, without doubt, the most majestic; and if we add to it, the procession on *Corpus Christi*, in which the Pope bears the holy sacrament in solemn pomp along the colonnade, then hung according to the ancient fashion with tapestry, and graced with garlands; we shall have mentioned the two most splendid exhibitions perhaps to be seen in the universe. But besides these there are others, particularly during the last week of Lent, which cannot fail to excite attention and interest. The procession with palms, and the affecting chaunt of the Passion on Sunday; the evening service called *Tenebræ,* (Darkness,) in the Sixtine Chapel on Wednesday, Thursday, and Friday; the morning service on the two latter days, particularly the *Mundatum,* so called from the first word of the anthem, sung while the Pope washes the feet of thirteen pilgrims, and all rites which it is difficult to behold without interest, and perhaps emotion.

The solemn Mass, celebrated by the Pope, has much of magnificence and ceremony: a Pontifical solemn Mass principally differs in two respects, always observed when his Holiness himself officiates. The first is this, the two gospels are sung, one in Greek, and the other in Latin; the second, that the communion is different in the Papal Mass, and performed after the following manner: after the Agnus Dei is sung, his Holiness goes to his throne; the Cardinal Deacon of the gospel stands in such a manner on the epistle side, with his hands closed together, that he can not only see the sacrament on the altar, but the Pope likewise going to his throne. When his Holiness is seated, the Deacon goes and takes the consecrated host upon the paten, covered with a veil, and turning to the people, elevates it three times successively, that is to say, in the middle and at each end of the altar. After that, he gives it to the Subdeacon, who carries it to his Holiness; in the mean time, the same Deacon takes the chalice, in which is the consecrated wine, and having elevated it three times, as he did the wafer before, carries it to the Pope, who adores Jesus Christ under both kinds, as soon as they are brought to him, which he performs with a moderately low bow of half his body, in a standing posture; and when the Deacon and Subdeacon are come close to him, they place themselves, one on his right hand, and the other on his left hand; his Holiness takes the large host which is on the patin, and communicates, putting it into his mouth: he then gives two small ones to the Deacon, and Subdeacon, who are kneeling, and kisses his hand before they receive them. The Deacon, however, still holds the chalice, till the assistant Cardinal Bishop, dressed in his cope, comes up to the Pontifical throne, when the Pope's vestry-keeper presents him with a small gold pipe, one end whereof he dips into the chalice, and his Holiness at the same time takes hold of the other, and inclining his head a little, sucks up a part of the consecrated wine, leaving the rest to the Deacon, who carries the chalice to the altar, and there sucks up a part of it, and leaves a little for the Subdeacon, who drinks it without the pipe, as also that which is poured out for the ablution of the chalice, which he wipes with the purificatory, or white linen cloth; in the mean time his Holiness gives the kiss of peace only to the Deacon, and the communion only under one kind to other Cardinals, Ambassadors, Princes, Prelates, and sometimes to private persons, who have desired to receive that mark of honor from him; after which he returns to the altar, and goes through the Mass with the usual ceremonies and solemnity.*

We may here describe the peculiar ceremonies attending High Mass at Christmass, when his Holiness officiates, who, being dressed in all his Pontifical ornaments, (the most remarkable whereof, on this occasion, are the white pluvial and precious mitre,) by the Cardinal Deacons, already in their robes, blesses the incense presented to the thurifier; after that, the Pontiff is preceded by the Roman and other Prelates, who all wear white mitres. On this occasion the Incense-bearer, and seven Acolytes, each with a wax taper in his hands, walk before the Cross-bearer, and a clerk of the chamber before the Incense-bearer, who holds a sword lifted up, with a cap upon it, which is a representation perhaps of the irresistible power and efficacy of the Pontifical sword, which Christ's Vicar has inherited from St. Peter, with that of freeing Christians from the bondage of the devil, by a right acquired by the Son of God, whose nativity is then celebrated. It is considered likewise as an emblem of the Church's dignity and freedom, under the government of the Pope. Many of the superior Clergy make up this holy procession; and should any Catholic Prince happen to be at Rome at that time, he must carry the train of the Pope's mantle: the two Cardinals likewise hold up the two ends of it. His Holiness walks in a very stately and majestic manner, under a canopy supported by eight gentlemen of the first rank.

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* After Mass, the Pope was placed in a chair highly gilt and ornamented, and a white satin canopy, deeply fringed with gold, was held over him, while he was borne from one chapel to the other, attended by a number of Cardinals and Bishops in gorgeous robes. The illumination was very splendid; but, altogether, this pomp and show appeared very inconsistent with the religion of the meek and lowly Saviour. (*Three Years in Italy*, p. 126.)

As soon as the Pope is got into the church, he passes on to a chapel, and then sits down. The Cardinals come and bow to him, and kiss the hem of the Holy Father's pluvial, on the right side; then come the other Prelates in order, and kiss his right knee. The Latin and Greek Deacons, who assist his Holiness, stand in readiness at the altar. After some anthems are sung, a vestry-keeper puts on the arms of a Latin Subdeacon a small napkin, whereon are laid his Holiness's sandals and stockings; these the Subdeacon carries altogether to the Pope, with his hands held up to his eyes. The Acolytes follow him, and whilst the Subdeacon and a gentleman of the Privy-chamber get under the holy Father's pluvial, to put on his stockings and his sandals, the Acolytes take care to spread the borders of the pluvial whilst the Subdeacon is putting them on. The assistant Bishops who are present at this religious ceremony, hold before his Holiness a book and a wax taper, who, with his assistant Deacons, sing an anthem and a psalm. The choir sing tierce, during which the Pope rises, and an assistant Bishop goes up to him with the Pontifical; two taper-bearers attend with lights in their hands. The Pontiff takes off his mitre, which is done frequently in this ceremony, and puts it on again. Then an assistant Bishop lays the Pontifical on his own head, that his Holiness may read the office of the day, another assistant supports the book in one hand, and holds a taper in the other; when the Pontiff is seated again, and his mitre put on, he is presented with some water to wash him. His Holiness having washed, the Gospel-deacon, assisted with two others, takes off his mitre, pluvial, and stole, in order to put on several other robes, which the Acolytes bring him from the altar, viz., the girdle, the breast-cross, the dalmatica, the tierce, the albe, the gloves, &c., all which must be devoutly kissed, and the *pallium*, the cross whereof his holiness kisses. Lastly, they put the ring on his finger, called the Pontifical ring. His Holiness, thus equipped, and followed by two auditors, holding up the corners of the pluvial, humbly proceeds to the *Confiteor*, before the steps of the altar, and the three youngest Cardinal Priests advance to kiss the Holy Father's mouth, and his breast. Then the Gospel-deacon censes his Holiness, and his Holiness the altar, and then the ceremony of the service begins; during which, there is the ceremony of delivering to the Pope a purse with twenty-five julios in it of ancient money; and the Subdeacons and the Master of the Ceremonies kiss the Pope's feet, with some other insignificant ceremonies.

Of the service at Christmas, Galiffe thus writes:—"The

Church, Santa Maria Maggiore, was full of country people, in all sorts of dresses and attitudes, some kneeling, some standing, some sitting, some walking, others lying stretched on the pavement, many sleeping, and even snoring aloud, several talking and laughing; in short, it was much more like a market scene, than a religious assembly solemnity. The only moments when the deportment of the whole congregation accorded with the sanctity of the place, were those when our Saviour's cradle was carried about in a magnificent casket of crystal, silver, and gold, on which is a small golden statue of the newborn infant. The chapel of Sixtus V. was, however, an exception to the rest; several of the Cardinals who had been officiating were there at their prayers the whole night; and seven or eight of them, at least, were in the chapel when I left it."

During the latter part of December, there is a Presepio, or representation of the manger in which our Saviour was laid, to be seen in many of the churches. That of the Ara Cœli is best worth seeing. The church occupies the site of the Temple of Jupiter, and is adorned with some of its beautiful pillars. On entering, we found daylight completely excluded from the church; and, until we advanced, we did not perceive the artificial light, which was so well managed, as to stream in fluctuating rays from intervening silvery clouds, and shed a radiance over the lovely babe, and bending mother, who, in the most graceful attitude, lightly holds up the drapery, which half conceals her sleeping infant from the bystanders. He lies in richly embroidered swaddling clothes, and his person, as well as that of his Virgin Mother, is ornamented with diamonds and other precious stones; for which purpose, we were informed, the Princesses, and Ladies of the highest rank lend their jewels. Groups of cattle grazing, peasantry engaged in different occupations, and other objects, enliven the picturesque scenery; every living creature in the group, with eyes directed towards the Presepio, falls prostrate in adoration. In the front of this theatrical representation, a little girl, about six or eight years old, stood on a bench, preaching extempore, as it appeared, to the persons who filled the church, with all the gesticulations of a little actress, probably, in commemoration of those words of the Psalmist, quoted by our blessed Lord, "Out of the mouth of babes and sucklings, thou hast perfected praise." In this manner the Scriptures are *acted*, not "read, marked, and inwardly digested." The whole scene, however, had a striking effect, well calculated to work upon the minds of a people, whose religion consists too largely of outward show.

All these ceremonies of the Roman Church are set off by every concomitant circumstance that can contribute to their splendor or magnificence. As, indeed, no people are better acquainted with the mode of conducting and managing public exhibitions than the Romans, they are performed with the utmost precision and dignity, with every attention to the effects of perspective, and to all the graces of drapery. Every person knows his place, and the part he has to act in the solemnity; the dresses are adapted to the situation as well as to the rank of the wearers, who, whether they be sitting, standing, or moving, contrive that they should fall into easy and majestic folds. The persons themselves are, the Pope, the Cardinals, the chief Magistrates of the city, the principal Officers of State, and various Prelates, Presidents, and Judges of the principal tribunals; all men either of high birth or great talents, and venerable for their age, their virtues, or their great dignity. The theatres, moreover, (if such an expression may be applied to such an object,) in which these sacred pomps are exhibited, are either the vast and lofty halls of the Vatican palace, adorned with all the wonders of painting; or else the church of St. Peter, whose immense area, while it affords ample room for the ceremony itself, can contain countless multitudes without press or disorder. If, therefore, as Warburton observes, "it be difficult to attend at a High Mass performed by a good choir in any great church, without sentiments of awe, if not of devotion," it is not surprising that the same sacred service, performed by such persons, with such accompaniments, and amid such scenes of grandeur and splendor, should impress the same sentiments with double force and effect.

These pompous offices at the Vatican only take place on the great festivals of Easter, Whitsuntide, and Christmas, to which we may add St. Peter's Day, and perhaps one or two more occasional solemnities. On the other Sundays, and during the far greater part of the year, the altar stands a grand but neglected object, and the dome rises in silent majesty, unaccustomed to re-echo with the voice of exultation, and with the notes of praise. The service of the cathedral is performed in a distant chapel, and private Masses, it is true, are said at the different altars around; but the great body of the church seems deserted by its ministers, and, like Sion of old, to complain that none cometh to the solemnity.

CHAPTER IX.

OF THE CARDINALS, &c.

As all Roman Catholic churches had always their Senate composed of Priests and Deacons, whose counsel and assistance the Bishop used in the government of his diocese; so the Pope had always his, composed of Cardinals, who assisted him in the government of the Universal Church. The Cardinals are ecclesiastical Princes in this Church, or the principal Ecclesiastics next to the Pope, by whom they are created, and whose Council and Senate they compose. They are divided into three classes, or orders, consisting of six Bishops, fifty Priests, and fourteen Deacons, making in all seventy persons, which constitute what they call the Sacred College, of whom, three make a Consistory. In 1417, the Pope enacted that they should not exceed twenty-four, unless one or two should, with consent of the others, be once made for the honor of the nations which had no Cardinals. This order was soon disregarded, and we may infer the reason, when we find that Leo X. made thirty Cardinals, from whom he obtained for their promotion fifty thousand gold ducats. They had become fifty-one in the time of Matthew Paris; or fifty two, as Mart. Polenus mentions them. From that period they were greatly multiplied, and in 1562, the Emperor Ferdinand desired them to be reduced to twenty-six, or, if possible, to twelve, in the capita delivered by his ambassador to the Council of Trent. The number of Cardinal Bishops is always complete, those of Cardinal Priests and Deacons, seldom. The six Cardinal Bishops are those of Ostia, Porto, Sabina, Prœneste, or Palestine, Tusculum, or Frascati, and Albano.

"The Cardinals," says an old author, "before Innocent IV., went in the ordinary habit of a Priest, like to that of the Monks. Innocent IV. first of all added to it the red hat; afterwards, in the time of Boniface IX., they had the red and violet habit, in the same manner and form as it is used at this day. Pope Paul II. gave the mitre of silk, the red cap, the red cloth for the mule, and guilt stirrups. Gregory XIV. gave the red cap to the regular Cardinalls, going otherwaies apparelled in that color, which those of the order whereof they were, then used, but of the same fashion and stuffe as the other Cardinalls went in. Howbeit, they wore no rochets, nor cassock of cloth; and when they adorne themselves, instead of a rochet, they put on a coate with wide sleeves, and adorne themselves over that; the other Cardinalls, which are not regulars, put on the ammius over the rochet, which they weare ordinarily, and then their ornaments; in like manner, the regular Cardinall ought to put on the ammit over the coat. The shaven crown is the common badge of all the Clergymen; the manipule is the badge of the Subdeacon; the cross-stole of the Deacon; the planeta of the Priest; the myter of the Bishop; the pall of the Archbishop, of the Primate, and of the Patriarch; and the diadem of the Pope, which, for sixe hundred yeares together, was adorned with onely one crown, but at the return of the Apostolick See from Avignon to Rome, the Popes began to weare the triple crowne.

" *Of the creation of the Cardinalls.* The Pope doth use to make Cardinalls two severall waies; the first is this: those persons which are abiding in Rome, whom his Holiness purposeth to promote, have notice given them thereof over night, by the Cardinall Nephewes, whereupon, the next morning, they repaire to the palace at the usual houre.

" The Pope, when as the secret consistory is shut up, pronounceth the Cardinalls whom he intends to make; and in the same consistory, causes them to bee called in, where, kneeling downe at his Holiness's feet, the Pope putts the red hatt on his head, and making the sign of the cross upon it, hee sayes to him, *Esto Cœrdinalis*, and weare this red hatt, as a signe, that thow wilt, without feare, expose thyself even to death, and the effusion of thy dearest bloud, for the exaltation of the holy faith, for the peace and quiet of Christian people, and augmenting the state of the whole Roman Church; in the name of the Father, of the Sonne, and of the Holy Ghost, Amen. Then the new Cardinall takes off the hatt from his head, and kisseth Holinesse feet.

"The second way is this. In the secret consistory, the Pope pronounceth, in order of dignitie, the Cardinalls which he hath made, and then gives a list of them to the Cardinall Nephewe, who sends his master of the chamber with his owne coach, to fetch those persons which are promoted, from out of such parts of the city as they live in, and bring them to his Eminencies lodgings. There they have their crownes shaven, and are attyred in purple like Cardinalls; the garments wherewith they were apparelled before, are the vailes of the Cardinall Nephewe's adjutant of the chamber; and the Cardinall Nephewes Barber that shaved their crownes, receives from them five and twenty duckets for his fee. After dinner, the same Cardinall having feasted the new Cardinalls, conducts them to his Holiness, before whose feet, kneeling on their knees, they have the red hatt put upon their heads, in the manner before declared; and after many words of humility, and thanks, they depart away; and so goe all in the habit of a Cardinall together, to visit his Holinesse kinsfolks, as well men as women, continuing afterwards in their houses, untill the publique consistory, alwaies cloathed in purple till the day of the said consistory, though it bee *extra tempora*, and giving audience to every one that comes to visit them. Now all the time before the public consistory, the new Cardinall ought not to accompany any one, and if he does so, he does ill; for albeit Cardinalls come to visit him, he cannot, nor aught not, to accompany them farther than the chamber doore, where hee received the visit: but the ancient good rule was, that the Cardinalls did not visit the new Cardinalls before the public consistory; and if they chanced to doe it, by occasion of kindred, as otherwaies, they went to them by night, and were not seene.

" *Of those that are made Cardinalls, being absent from Rome.* He, who in his Holinesse name, is advertised, that he is created a Cardinall, must presently cause a shaven crowne to be made him, and attyre himself as a Cardinall, but in purple; for he may not use red, until he have received the hatt sent unto him by the Pope; and from that time he is to be called Cardinall, and so he may subscribe himselfe.

" The red hatt is alwaies carried by one of the Pope's Chamberlaines, accompanied with his Holinesse brieve, for which, the new Cardinall pays an hundred duckets to the Chamber. Now, the ceremonies of conferring the hatt upon him, is performed, where there is no Nuntio, by the Emperor, the King, the Archbishop, or Bishop of the place.

" The newes of the Cardinallship, before the hatt is brought, together with the Pope's or one of his Nephewe's letters, is carried by a courrier, unto whom a great reward is given; as also to the Chamberlayne that brings the hatt, there is a great reward also given, which usually, from them who are present in Rome, at their promotion, is at least five hundred duckets, and from them which receive the hatt out of Rome, a thousand duckets, with three hundred more at the publick consistory, when they are confirmed in their dignity; which reward is divided amongst the secret participant Chamberlaines; and to the Chamberlain that carried the hatt, belongs an equall share, although he be none of the participants. Of the rewards given to the Courrier, are three parts made, one to the Cardinall Nephewes Secretary, one to the Master General Posts, and the thirde to the Courrier himselfe, the expence of the voyage being first deducted out of it.

"The Cardinall which goes to Rome to take the hatt, is to goe in the travelling habit of a Cardinall, but of purple colour, and on his head an ordinary hatt, with a gold band, and faced with red silk; being arrived at Rome, he will be met with the caroches, which the Cardinalls send, and in particular with the Cardinall Nephewes, wherein he shall be conducted to the Apostolical palace; and being come to the said Cardinall Nephewes lodgings, he must compliment with his Eminencie, and then by his barber, he must have the Cardinalls shaven crowne made on his head, and putting off his travelling habit, he must put on a long robe with a rochet, and so he must be conducted by his Eminencie to the Pope, upon the sight of whom, the new Cardinall must kneel down before him, and then, after other bowings of himselfe, he must goe and kiss his Holinesse feet and hand; that done, having been admitted *ad osculum*, used many words of thankfulnesse for the dignity of a Cardinall conferred on him, and taken leave of his Holinesse, he must accompany the Cardinall Nephew to his lodgings, where he must compliment him anew, and from thence he must goe and visit the Pope's kinsfolks, who most commonly dwell in places remote from his palace.

"Having performed all this, he must repair to his owne house, out of which he may not stir untill his Holinesse give him a public consistory; howbeit, he may in the mean time receive visits, but privately, without going forth of his chamber, and without accompanying the visiters, let them be what they will, as is delivered before.

"On the day of the public consistory, the accustomed pomp of the solemn riding is used, and the new Cardinall, if he be an Archbishop or Bishop, wears on his head a black Pontifical hatt, faced with green; but if he were before only a Priest, a Prelate, or of the short robe, he must wear a hatt in the same manner, but faced with black, and must goe attired in red, if the day doe permit it; and his cloake must be of ratend groguram, being accompanied with all the Cardinalls; and so he goes to receive the red hatt from the hands of his Holinesse: in which solemnities many ceremonies occurre, but one cannot erre therein, because all is guided by the Masters of the Ceremonies.

"The same day, the Pope's Cardinall Nephew feasts the new Cardinall; he is afterwards to visit the whole Sacred College with all his traine, and in his habits, beginning at the Deacon-Cardinall, and then the rest one after the other, without order: and in the same habit he is to receive and render the visits of and to the Ambassadors of Kings, and Princes, and other great personages.

"In the first secret consistory after the public consistory, the Pope performs the ceremony of shutting up the new Cardinalls mouth, his Holinesse speaking and praying, and the new Cardinall not saying a word. This shutting up of the mouth deprives the new Cardinall of his active and passive voice.

"In the second consistory, his Holinesse opens his mouth, declares his title unto him, and espouses him with a gold ring that hath a sapphire set in it, for which, in times past, the Cardinalls heir (in case he dyed) paid five hundred duckats in the chamber. Pope Gregory XIII. gave this fee of the ring to the German Colledge of Rome; but afterwards, Pope Sixtus Quintus took it from thence, and by Gregory XV. it was assigned to the Sacred Colledge *de propaganda fide*, and it was by a Pontifical Bull ordained, that it should be alwaies done by every Cardinall from the very day of his promotion.

"Any one that shall be made a Cardinall, and before his coming to Rome shall be declared a legat; he may exercise his legatship, if his Holinesse pleasure be not otherwise, until he hath first the hatt: and in that case the Pope useth to send it unto him with a brieve: afterwards when that legation is finished, and that the same Cardinall comes to Rome, he is at any hand to have a public consistory granted to him, together with the wonted solemn riding. Every Cardinall hath the hatt, which his Holinesse puts on his head, brought home to him to his house by a secret chamberlain, in a silver and gilt bason, that is carried by the Pope's cupboard-keeper, unto whom is used to be given a reward of five and twenty crowns of gold."

The whole government of the Papal States, both in its legislative and executive departments, is entirely confided to the Cardinals, who, for its more easy and better administration, are subdivided into numerous committees, or, as they are called, congregations of Cardinals.* In every one of these congregations many Cardinals assist; every congregation has its particular secretary, who draws up the letters, according to the Decrees which are established in full congregation, and every Cardinal-head subscribes the letters of his own congregation, which are afterwards sealed by each Secretary with the seal of that Cardinal who hath subscribed them; and the register of them remains in the hands of each several Secretary. It is to be noted, that whilst there is a Consistory, no Congregation is ever held; and if any one be intimated, and the Pope holds a Consistory, they leave the Congregation and go to the Consistory; which is always held every week, either on Monday, Wednesday, or Friday; and that Congregation which was intituled before, is usually held after dinner the same day, for the Consistory is ever held betimes in the morning.

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* The Assembly of the Cardinals in the Sixtine Chapel, is another very noble sight; but it is to be viewed rather as a meeting of Princes than a congregation of Churchmen. Cardinal Fesch, Buonaparte's uncle, always attended these assemblies. The decent and solemn manner in which each Member of that Assembly successively comes in and takes his place, is very imposing; and forms an extremely agreeable contrast to that unceremonious assemblage of people in boots and spurs, and every variety of dress, in the Lower House of the British Parliament.

Thus all Roman Catholics obey their Bishops—the Bishops the Metropolitans—the Metropolitans the Primates and Patriarchs—and all of them their head, the Pope;* and of all these is composed one Church, having one faith under one Head.

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* Before their consecration the Irish Bishops take what is literally and veritably an oath of fealty and allegiance to the Pope. They swear that they will be faithful and obedient to St. Peter the Apostle, and to the Holy Roman Church, and to their Lord the Pope, and to his Successors; that they will not knowingly reveal to any to their prejudice the counsels with which they may be entrusted by themselves, their messenger, or their letters. They swear that they will help to defend and keep the Roman Papacy, and the ROYALTIES OF ST. PETER, against all men. They swear that they will endeavour to preserve, defend, increase, and advance the rights, honours, privileges, and authority of the Holy Roman Church, of their Lord the Pope, and of his foresaid Successors; that they will not be in any action, counsel, or treaty, in which shall be plotted, against their said Lord, and the said Roman Church, any thing to the hurt or prejudice of their persons, right, honor, state, or power; and that if they know any such thing to be treated or agitated by any whatsoever, they will hinder it to their power, and signify it as soon as they can to their said Lord. They swear that they will observe with all their might,

Clerical celibacy, as to the higher orders, is a point of very ancient discipline, and had been received and practised always, both in the Eastern and Western Churches, until, by a council, held in the year 692, at Constantinople, which was never sanctioned by a General Council, or the Chief Pastor, some alteration in this discipline took place in the Greek Church. By this Council, Priests, Deacons, and Subdeacons were allowed, under certain restrictions, to cohabit with the women they had been married to before their ordination; but no Priest, Deacon, or Subdeacon, once ordained, can marry in the Greek any more than they can in the Latin Church. As to their Bishops and Monks, celibacy is no less rigorously ob-

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and cause to be observed by others, the rules of the Holy Fathers, the Apostolic Decrees, Ordinances or Disposals, Reservations, Provisions, or Mandates. They engage to visit Rome in person every ten years, there to give an account of their pastoral office to their Lord the Pope, and humbly to receive his Apostolic commands; or, if detained themselves by any lawful impediment, they engage to send a messenger fully instructed in their stead. The concluding clause is noticeable—*hæc omnia et singula, eo inviolabilius observabo, &c.*—"all and every of these things I will observe the more inviolably, as being certain that nothing is contained in them which can interfere with the fidelity I owe to the Government of the Country."

This oath was drawn up by Pope Hildebrand, and few persons can be so little versed in history, as not to know what he intended by these Royalties of St. Peter, and those rights, honors, privileges, and authority of the Roman Church, and of their Lord the Pope, which the Bishops are thereby sworn to preserve, defend, increase, and advance.

This oath is the same with that taken by all other Bishops, except that the clause, "*Hæreticos, schismaticos, et rebelles eidem Domino Nostro, pro posse persequar et expugnabo,*" is herein omitted by special permission of the Pope.

served by them, than by the Bishops, Priests, Deacons, and Subdeacons in the Latin Church.

To the same principle we may ascribe the prohibition of marriage to the Clergy, by which artful measure they are rendered a compact and efficient corporation, less liable to be affected by the opinions and influence of the laity—a more distinct and independent community, and, of course, more subservient to the ambitious designs of the Roman See. By matrimonial alliances the Ministers of religion are intermingled and connected with the mass of the people; but by the practice of Celibacy, they become so insulated and remote in their feelings and interests, that the impulse communicated at the centre of the system, is instantly transmitted to all its extremities, and the circles of vibration are unbroken and complete. The constitution of Religious Orders, and the high eulogium pronounced on the duties of a useless and selfish retirement from the world, in consequence of which thousands were formed into Monks and Nuns, who ought to have been the "lights of the world," "and the salt of the earth;" but who imagined that it was far more pleasing to the Deity, to be drones in society, chaunting their matins and vespers, and spending their time in drowsy meditations, than occupying their various talents for the good of their fellow-creatures, may be traced to the same refined and Machiavellian policy. Out of the same principle arose the veneration of hermits, and the senseless adoration of those who inflicted on themselves corporeal austerities—all tended to exalt the prerogatives of the Priesthood, to separate men from the interests and relations of social life, to increase the dependencies of the Church, and to establish the empire of ecclesiastical despotism over the consciences and understandings of mankind.

CHAPTER X.

OF CLERICAL VESTMENTS.

The use of sacred vestments, as well as various ceremonies, have been universally adopted by the Roman Catholic Church, for the display of pomp in her public worship. To pass these by, entirely unnoticed, would be disappointing; we can, however, only notice the principal, and even these only cursorily.

It is usual for the Priest, before Mass, to go round the church, and sprinkle the congregation with holy water, repeating at the same time these words of the fiftieth Psalm, in composing which David evidently had in his mind the waters of lustration, mentioned in Numb. xix. 18, 19: "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow." This is done, it is said, to remind the people of that purity with which they ought to enter into the temple of God, and to engage them to pray more earnestly for that disposition, which, if it were not for such a ceremony, they might perhaps forget to do. In smaller chapels where this ceremony is not observed, there is, nevertheless, always a vessel containing holy water, placed near the door, that the faithful, on entering the house of God, may sprinkle themselves therewith, and repeat the words above named. It is also usual for the people to take home with them some of this holy water, either to use in the same spirit at their private prayers, or to sprinkle in their rooms, on their furniture, &c., as the Jews also did on their tents and furniture. The water is first blessed, as every thing else is which is used in the service of God; then with this water is mixed a little salt, over which a prayer has also been read, and the blessing is completed. In all the public functions of his office, the Priest has also certain appointed robes or vestments to wear, and most of all when he offers sacrifice. The common garment of a Priest, which he ought at all times to wear, should be his cassock, and over this he has others to put on during his public duties. The Priest first puts on the Amice, which is a small piece of white linen, which, being put over the head, is suffered to rest on the shoulders. The meaning of this is easily collected from the words he repeats at the time, which are these: "Put, O Lord, on my head, a helmet of salvation, to repel all the assaults of the devil." The Alb, which is a white garment that covers him all over, is next put on, and represents the purity and innocence with which he ought to be present at the altar, as is also expressed by the prayer, "Cleanse my heart, O Lord, that being made white by the blood of the Lamb, I may possess eternal joys." This Alb is tied up by a cord, as well for convenience, that it may not hinder the motions of the Priest, as to remind us of the necessity of girding our loins with the virtue of purity. The Maniple is next put on the left arm; it formerly had its use, perhaps, in some way as a handkerchief, but now is only an ornament, or an emblem of virtue, and the prayer used on the occasion is, "May I deserve to bear the maniple of weeping and grief, that I may receive the reward of labor in exultation." The Priest then puts the Stole on his neck, and crossing it on his breast, fastens it by the girdle. The Stole is the emblem of authority, and is worn by the Bishop hanging strait down in front—by the Priest, crossed on the breast—and by the Deacon, upon one shoulder only, like a soldier's belt. The Subdeacon does not wear it at all. These are all arbitrary signs of the different degrees of authority possessed by the different degrees of Holy Orders. The prayer, on putting it on, expresses a desire that we may be clothed with the Stole of immortality, which had been lost by our first parents' transgression. The Chausible is the outer vestment worn by the Priest, and is generally much ornamented, and always embroidered with a large cross on the back, to signify that the Priest should also bear his cross, in imitation of Christ; and he prays, on putting it on, that he may so wear the sweet yoke of Christ, as to merit his grace. The Priest, now completely adorned, represents the person of Christ, and proceeds to the altar, to begin the sacrifice. And to make this representation still more complete, every particular vestment reminds us of something which our blessed Saviour bore at his passion. The Amice reminds us of his being blindfolded and buffeted for us. The Alb is literally the white garment with which Herod clothed him in derision. In the Girdle we see the cord by which our Saviour was bound to the pillar, when he was scourged. The Maniple, by its weight on the arm, represents the weight of our sins which our Saviour bore; and the Stole, being but like a yoke on the shoulders, must call to our remembrance the humility and obedience to which he submitted, for the expiation of those sins. The Chausible, with the cross on the back, very aptly expresses the purple garment, and the carriage of his cross. The color of these vestments vary, according to the festivals they celebrate. White, on all feasts of our Lord, of Confessors, and virgins, to signify their spotless innocence;—red, on festivals of Apostles and Martyrs, because they shed their blood for religion;—purple, or violet, in times of mourning, viz., Lent, Advent, &c.;—green, for all Sundays on which the proper office is said;—and black, in masses for the dead, and on Good Friday, when we commemorate the death of our Saviour. Gold has the privilege of every color, and may serve for any except black, for which it does not seem appropriate. Thus the faithful, from the very colour of the vestments, may at once see the nature of the festival which is celebrated. The vestments of a Bishop have, likewise, a mysterious significance: the *stole* represents the yoke of the Gospel; the *shoes* being taken off, alludes to Moses putting off his shoes; the *dalmatica* is to represent to the Deacon, that he must be crucified to the world; the *alb* denotes the purity of the Priest's soul; the *pastoral ring* implies the Priest's spiritual marriage with the Church; his *gloves* are to denote that he is insensible of his good works; the *girdle*, that he will be girded with justice and virtue; the *sandals*, that he is to walk in the paths of the Lord; the horns of the *mitre*, the Old and New Testament; the shepherd's *crook*, his correction and paternal authority; the *pluvial*, which was formerly used by travellers, to represent the miseries of this life; and thus the Bishop is to become a living image of the true Christian. This account is given by Casalius; but to show us the propriety and reality of these characters, requires some farther explanation and proof.

Many of their ceremonies are considered as of apostolical tradition: such as, the sign of the cross; the renunciation of Satan, with all his works, used in baptism; and many others. Besides the Lord's Day, Roman Catholics universally have been accustomed, since the first ages of Christianity, to keep several holy-days annually. Among these, the feasts of our Saviour hold the first rank; and on them the principal mysteries of our redemption are publicly commemorated and explained to the faithful. St. Augustin says, that the feasts of Easter, Pentecost, and the Ascension, were kept by the Apostles. On the feasts of the blessed Virgin, of the Apostles, and other Saints and Martyrs, their heroic virtues and triumphs are pointed out, by the Roman Catholic Church, to her children, for their imitation. The feast of Lent, however, is not of this description. It consists of forty days, in imitation of our Saviour's forty days' fast in the wilderness; and it is kept once a year, to do penance for sin, and as a preparation for celebrating the great feast of Easter. The Wednesdays, Fridays, and Saturdays, in one week of each of the four seasons of the year, are annually fast days, called *quatuor tempora*, or ember days. The intention of the Church, in the institution of these days, was, that her children, besides doing penance for their sins, might thank God for the benefits they receive from him, and beg of him to grant them worthy ministers of the altar; for it is at these times that the Clergy are solemnly ordained. It is, moreover, an universal practice, to fast the vigils before festivals. Besides abstaining, at least from flesh meats, it is essential to a fast day, that only one full meal, and that not before noon, be taken in the twenty-four hours of the day. Every Friday in the year is kept universally as a day of abstinence from flesh; and, in the Latin Church, Saturday, with a few exceptions; unless Christmas Day falls upon them.

CHAPTER XI.

PASSION WEEK AT ROME.

Frequent processions of penitents, covered with long, dark robes, which pass over the head, and have holes cut for the eyes, girded round the waist with ropes, preceded by a large black Cross, and bearing skulls and bones, and begging boxes, for the souls in purgatory, are to be seen passing, in silence, along the streets, or gliding through the solitude of the Collisseum, or beneath the triumphal arches and ruins, of ancient Rome. A party of these mysterious-looking figures, that I saw yesterday emerging from the arch of Titus, and entering the Collisseum, where they knelt, in silence and in deep prayer, upon its once blood-stained area, before the altars of the Via Crusis, had a very striking effect. All these are forerunners of the Holy Week, to which immense multitudes still flock from all parts, though *now*, I believe, more from curiosity than piety, and for amusement, than penitence. A real penance, however, it has proved to me; and if I were to live in Rome for fifty years, I would never go through it again, though I am glad I have seen it once, now that is over. Before the Holy Week, our sufferings began; we were disturbed the very morning after our return from Naples, with the information that it was a grand festa,—the festa of the Annunciation, and that a grand *funzione* was to take place at the church of Santa Maria Sopra Minerva, preceded by a still more superb procession, and that we must get up to see it, which we accordingly did; and drove through streets, lined with expecting crowds, and windows, hung with crimson and yellow silk draperies, and occupied by females, in their most gorgeous attire, till we made a stop near the church, before which the Pope's horse guards, in their splendid full-dress uniforms, were stationed to keep the ground; all of whom, both officers and men, wore in their caps a sprig of myrtle, as a sign of rejoicing. After waiting a short time, the procession appeared, headed by another detachment of the guards, mounted on prancing black chargers, who rode forward to clear the way, accompanied by such a flourish of trumpets and kettle drums, that it looked like any thing but a peaceable or religious proceeding. This martial array was followed by a bareheaded Priest, on a white mule, bearing the Host in a gold cup, at the sight of which, every body (not excepting our coachman, who dropped down on the box,) fell upon their knees, and we were left alone, heretically sitting in the open barouche.

The Pope, I understand, used formerly to ride upon the white mule himself; whether in memory of our Saviour's entrance into Jerusalem on an ass, or no, I cannot say; and all the Cardinals used to follow him, in their magnificent robes of state, mounted either on mules, or horses; and as the *Eminentissimi* are, for the most part, not very eminent horsemen, they were generally tied on, lest they should tumble off. This cavalcade must have been a very entertaining sight. I understand that Pius VI., who was a very handsome man, kept up this custom, but the present Pope is far too infirm for such an enterprise; so he followed the man on the white mule, in his state coach; at the very sight of which, we seemed to have made a jump back of two hundred years at least. It was a huge machine, composed almost entirely of plate-glass, fixed in a ponderous carved and gilded frame, through which was distinctly visible the person of the venerable old Pope, dressed in robes of white and silver, and incessantly giving his benediction to the people, by a twirl of three fingers; which are typical of the Father, the Son, and the Holy Ghost; the last being represented by the little finger.

On the gilded back of this vehicle, the only part, I think, that was not made of glass, was a picture of the Pope, in his chair of state, and the Virgin Mary *at his feet*. This extraordinary machine was drawn by six black horses, with superb harness of crimson velvet and gold; the coachmen, or rather postillions, were dressed in coats of silver tissue, with crimson velvet breeches, and full-bottomed wigs, well powdered, without hats.

Three coaches, scarcely less antiquely superb, followed with the assistant Cardinals, and the rest of the train. In the inside of the church, the usual tiresome ceremonies went on, that take place when the Pope is present. He is seated on a throne, or chair of state; the Cardinals, in succession, approach and kiss his hand, retire one step, and make three bows, or nods, one to him in front, and one on the right hand, and another on the left; which, I am told, are intended for him, (as the personification of the Father,) and for the Son, and for the Holy Ghost, on either side of him; and all the Cardinals having gone through these motions, and the inferior Priests having kissed his toe, (that is, the Cross broidered on his shoe,) High Mass begins. The Pope kneels during the elevation of the Host, prays in silence before the high altar, gets up and sits down, reads something out of a great book which they bring to him, with a lighted taper held beside it, (which must be eminently useful in broad day-light;) and having gone through many more such ceremonies, finally ends as he began, with giving his benediction with three fingers, all the way as he goes out.

During all the time of this High Mass, the Pope's military band, stationed on the platform in front of the church, played so many clamorous martial airs, that it would have effectually put to flight any ideas of religious solemnity, if any there had been.

The Pope, on this day, gives to a certain number of young women a marriage portion of fifty crowns, or sometimes more. Such of them as choose to become the spouse of heaven, carry it to a convent, in which case it is always a larger sum We expected to have seen them walk in the procession, but it seems the practice has fallen into disuse, and they did not appear; probably because the Pope used formerly to portion from one to two hundred young girls; but now that his finances are reduced, the number is necessarily more limited.

Palm Sunday.—At half past nine o'clock, the Pope enters the Sixtine Chapel, attired in a garb of scarlet and gold, which he wore over his ordinary dress, and took his throne. The Cardinals, who were at first dressed in under-robes of a violet-color, (the mourning for Cardinals,) with their rich antique lace, scarlet trains, and mantles of ermine, suddenly got quit of these accoutrements, and arrayed themselves in most splendid vestments, which had the appearance of being made of carved gold. The tedious ceremony of each separately kissing the Pope's hand, and making their three little bows, being gone through, and some little chanting and fidgeting about the altar being got over, two palm branches, of seven or eight feet in length, were brought to the Pope, who, after raising over them a cloud of incense, bestowed his benediction upon them. Then a great number of smaller palms were brought, and a Cardinal, who acted as the Pope's aid-de-camp on this occasion, presented one of these to every Cardinal, as he ascended the steps of the throne, who again kissed the Pope's hand, and the palm, and retired. Then came the Archbishops, who kissed both the Pope's hand and toe, followed by the inferior orders of Clergy, in regular gradations, who only kissed the toe, as they carried off their palms.

The higher dignitaries being at last provided with palms, the Deacons, Canons, Choristers, Cardinals' Train-bearers, &c., had each to receive branches of olive, to which, as well as to the palms, a small cross was suspended. At last, all were ready to act their parts, and the procession was drawn up in readiness to move. It began with the lowest in clerical rank, who moved off two by two, rising gradually, till they came to Prelates, Bishops, Archbishops, and Cardinals, and terminated by the Pope, borne in his chair of state, (*sedia gestatoria,*) on men's shoulders, with a crimson canopy over his head. By far the most striking figures in the procession, were the Bishops and Patriarchs of the Armenian Church. One of them wore a white crown, and another a crimson crown, glittering with jewels. The mitres of the Bishops were also set with precious stones; and their splendid dresses, and long wavy beards, of silver whiteness, gave them a most venerable and imposing appearance.

The procession issued forth into the Sala Borgia, (the hall behind the Sixtine Chapel,) and marched round it, forming nearly a circle; for by the time the Pope had got out, the leaders of the procession had nearly got back again; but they found the gates of the chapel closed against them, and on admittance being demanded, a voice was heard from within, in deep recitative, seemingly inquiring into their business, or claims for entrance there. This was answered by the choristers from the procession in the hall; and after a chaunted parley for a few minutes, the gates were again opened, and the Pope, Cardinals, and Priests, returned to their seats. Then the Passion was chaunted; and then a most tiresome long service commenced, in which the usual genuflections, and tinkling of little bells, and dressings, and undressings, and walking up and down the steps of the altar, and bustling about, went on; and which at last terminated in the Cardinals all embracing and kissing each other, which is, I am told, the kiss of peace.

The palms are artificial, plaited of straw, or the leaves of dried reeds, so as to resemble the real branches of the palm-tree, when their leaves are plaited, which are used in this manner for this ceremony, in Catholic colonies in tropical climates. These artificial palms, however, are topped with some of the real leaves of the palm-tree, brought from the shores of the Gulf of Genoa.

Wednesday.—The first Miserere in the Sixtine Chapel commences this day. The Cardinals having just risen from dinner, seemed to have the greatest difficulty in refraining from taking their customary siesta. Though broad day-light, there was a row of candles of *mourning* wax, (of a dark brown or purple color,) ranged upon the top of our grate, the utility of which was not very apparent, as they were extinguished before it grew dark. There was also fifteen similar mourning candles, erected on high beside the altar, which, I was given to understand, represented the Apostles and the three Marys, rising gradually in height to the central one, which was the Virgin. As the service proceeded, they were put out one by one, to typify the falling off of the Apostles in the hour of trial; so that at last they were all extinquished, except the Virgin Mary, who was set under the altar.

The shadows of the evening had now closed in, and we should have been left almost in total darkness, but for the dull red glare which proceeded from the hidden lights of the unseen choristers, and which, mingling with the deepening twilight, produced a most melancholy gloom.

After a deep and most impressive pause of silence, the solemn Miserere commenced; and never by mortal ear was heard a strain of such powerful, such heart-moving pathos. The accordant tones of a hundred human voices—and one which seemed more than human—ascended altogether to heaven, for mercy to mankind—for pardon to a guilty and sinning world. It had nothing in it of this earth—nothing that breathed the ordinary feelings of our nature. It seemed as if every sense and power had been concentred into that plaintive expression of lamentation, of deep suffering and supplication, which passed the soul. It was the strain that disembodied spirits might have used, who had just passed the boundaries of death, and sought release from the mysterious weight of woe and the tremblings of mortal agony that they had suffered in the passage of the grave. It was the music of another state of being.

It lasted till the shadows of evening fell deeper, and the red dusky glare, as it issued stronger from the concealed recess whence the singing proceeded, shed a partial, but strong light upon the figures near it.

It ceased—a Priest with a light moved across the chapel, and carried a book to the officiating Cardinal, who read a few words in an awful and impressive tone.

Then, again, the light disappeared, and the last, the most entrancing harmony arose, in a strain that might have moved heaven itself—a deeper, more pathetic sound of lamentation, than mortal voices ever breathed.

Its effect upon the minds of those who heard it, was almost too powerful to be borne, and never—never can be forgotten. One gentleman fainted, and was carried out; and many of the ladies near me were in agitation, even more distressing, which they vainly struggled to suppress.

It was the music of Allegri; but the composition, however fine, is nothing without the voices who perform it here. It is only the singers of a Papal chapel, who can execute the Miserere. It has been tried by the best singers in Germany, and totally failed of effect.

There is never any accompaniment, though at times the solemn swell of the softened organ seemed to blend with the voices.

The music is more wonderful, and its effects more powerful, than any thing I could have conceived.

At its termination, some loud strokes, that reverberated through the chapel, and are intended, I was told, to represent the veil of the temple being rent in twain, closed the service.

In the evening, we saw a curious ceremony at the Church of the Pilgrims; princesses and ladies of the first consequence, washing the feet of female pilgrims, and afterwards attending them at supper. For the first, the warm water was brought in large tubs or buckets; the ladies, dressed in black, tucked up their gowns, and girded themselves with napkins; after which, they pulled off the stockings of the poor women; and having placed their feet in the tubs, washed and rubbed them carefully, and then wiped them with the towels. When this was over, we were ushered into a great sala, where long tables were laid out for supper. In a few minutes, a number of women entered, dressed as pilgrims, with staves in their hands, and bundles girt to their backs, and arranged themselves, standing round the table. The same ladies, who had been employed in washing the feet, served the pilgrims at table, handing round macoroni, vegetables, and such other provisions, as Lent permitted. We were next conducted into a long gallery, from whence we saw several Cardinals going through the same ceremony with male pilgrims.

Thursday.—On this day, the Pope attended at the Sixtine Chapel, when the Cardinals kiss hands, and the Priests, toes, as usual. The procession was led by the inferior orders of the Clergy, followed up by the Cardinals in superb dresses, bearing long wax tapers in their hands, and ending with the Pope himself, who walked beneath a crimson canopy, with his head uncovered, bearing the Host in a box; and this being as you know, the real flesh and blood of Christ, was carried from the Sixtine Chapel, through the intermediate hall, to the Paulina Chapel, where it was deposited in the sepulchre prepared to receive it, beneath the altar. The ceremony of the deposition we did not witness; for the moment the Pope entered, the doors of the chapel were closed.

I never yet could learn, why Christ was to be buried before he was dead; for, as the crucifixion did not take place till Good Friday, it seems odd to inter him on Thursday. His body, however, is laid in the sepulchre, in all the churches of Rome, in which this rite is practised, on Thursday forenoon; and it remains there till Saturday at mid-day, when, for some reason best known to themselves, he is supposed to rise from the grave, amidst the firing of cannon, and blowing of trumpets, and jingling of bells,—which have been carefully tied up ever since the dawn of Holy Thursday, lest the devil should get into them. During this and the preceding day, in the intervals when the music ceased, there was a noise like the clashing of swords, to represent the Jews coming with swords and staves, to take our blessed Lord.

The moment the Pope left the Paulina Chapel, the gates were thrown open. Nothing could exceed the brilliancy of its illumination, which lasted as long as the body lay in the tomb. During these two days and nights, hundreds clad in deep mourning, were continually kneeling, in silence the most profound, and in devotion the most fervent, around the illuminated sepulchre of their crucified Redeemer, over which they wept in anguish of spirit. I have entered it on tiptoe again and again, amidst the most awful silence, and heard no sound but the sigh of penitence.

The ceremony is instituted in commemoration of our Saviour's washing the feet of the Apostles, but here there were thirteen instead of twelve. The odd one is the representative of the angel that once came to the table of twelve, that St. Gregory was serving; and though it is not asserted that the said angel had his feet washed, or indeed, did any thing but eat, yet, as the Pope can hardly do less for him than the rest, he shares in the ablution as well as the repast.

The twelve were old Priests, but the one who performed the part of the angel was very young. They were all dressed in loose white gowns, with white caps on their heads, and clean woollen stockings, and were seated in a row, along the wall, under a canopy. When the Pope entered, and took his seat at the top of the room, the whole company of them knelt in their places, turning towards him; and on his hand being extended in benediction, they all rose again, and re-seated themselves.

The splendid garments of the Pope were then taken off; and, clad in a white linen robe, which he had on under the others, and wearing the Bishop's mitre, instead of the tiara, he approached the pilgrims, took from an attendant Cardinal, a silver bucket of water, knelt before the first of them, immersed one foot in the water, put water over it with his hand, and touched it with a square fringed cloth; kissed the leg, and gave the cloth, and a sort of white flower, or feather, to the man; then went on to the next. The whole ceremony was over, I think, in less than two minutes, so rapidly was this act of humility gone through. From thence the Pope returned to his throne, put on his robes of white and silver again, and proceeded to the *Sala della Tavola*, whither we followed, not without extreme difficulty, so immense was the crowd. The thirteen Priests were now seated in a row at the table, which was spread with a variety of dishes, and adorned with a profusion of flowers. The Pope gave the blessing, and, walking along the side of the table opposite to them, handed each of them bread, then plates, and, lastly, cups of wine. They regularly all rose up to receive what he presented, and the Pope having gone through the forms of service, and given them his parting benedictions, left them to finish their dinner in peace. They carry away what they cannot eat, and receive a small present in money besides.

The effect of the blazing cross of fire suspended from the dome above the confession, or tomb of St. Peter's, was strikingly brilliant at night, when, at the conclusion of the Miserere, we descended into the church, whose immense expanse was thoroughly illuminated with its resplendent brightness.* It is covered with innumerable lamps, which have the effect of one blaze of fire. Though eighteen feet in length, its proportion to the immensity of St. Peter's is so small, that it looked like a minute ornamental cross, such as a lady might wear round her neck.

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* I must not pass over the well known exhibition that takes place in St. Peter's on the night of Good Friday, when the hundred lamps that burn over the tomb of the Apostle, are extinguished, and a stupendous cross of light appears suspended from the dome, between the altar and the nave, shedding over the whole edifice, a soft lustre delightful to the eye, and highly favourable to picturesque representations. This exhibition is supposed to have originated in the sublime imagination of Michael Angelo; and he who beholds it will acknowledge that it is not unworthy of the inventor. The magnitude of the cross hanging as if self-supported, and like a meteor streaming in the air; the blaze that it pours forth; the mixture of light and shade cast on the pillars, arches, statues, and altars; the crowd of spectators placed in all the different attitudes of curiosity, and devotion; the processions with their banners and crosses, gliding successively in silence along the nave, and kneeling around the altar; the penitents of all nations, and dresses, collected in groupes near the confessionals of their respective language; a Cardinal occasionally advancing through the crowd, and as he kneels, humbly bending his head to the pavement; in fine, the Pontiff himself,

In a few minutes, the Pope and all the Cardinals descended into St. Peter's; and room being kept for them by the Swiss Guards, the aged Pontiff, whose silver hairs shaded his pale and resigned head, prostrated himself in silent adoration before the cross of fire. A long train of Cardinals knelt behind him, whose splendid robes and attendant train-bearers formed a striking contrast to the humility of their attitude.

Silence, the most profound, reigned, while those whom all were bound to worship on earth knelt before the throne of heaven. This striking scene has been so beautifully described by Madame de Staël, that I will not attempt to give you any account of it. She justly observes, that as soon as the act of adoration is finished, St. Peter's resembles an immense caffé, which the people perambulate, apparently thinking of any thing but religion. The effect of the fiery cross is much diminished by the distracting lights in a little, raised gallery on one side of the dome, in which the exposition of the relics is made.

Good Friday.—On the morning of Good Friday we resumed our wearisome labours, by going to the Sistine Chapel. About ten o'clock the Pope appeared, and, after a long service, the crucifix over the altar, which had been covered up all the week with a violet or purple colored cloth, (the mourning of crosses and Cardinals here,) was uncovered. This is called the Discovery of the Cross. After a great deal of fuss and mummery, it is laid on a napkin on a stand, before the altar;

without pomp or pageantry, prostrate before the altar, offering up his adorations in silence, form a scene singularly striking, by a happy mixture of tranquillity and animation, of darkness and light, of simplicity and majesty.

and after some chanting, and much loss of time, the Pope comes to it, prays, or seems to pray, over it, and goes away, and all the Cardinals come one by one, and do the same. And this is called the Adoration of the Cross. I went to the service of the *Tre Ore*, "the three hours of agony," of Christ upon the cross, which lasts from twelve to three.

It is a complete drama, and is performed in several churches. I attended it in S. Andrea delle Fratte, which, before I arrived, was crowded almost to suffocation; but a chair, in a commodious situation, and a soldier to guard it, had been kept for me by the attention of the Priests, who had been apprized of my coming.

The upper part of the church was arranged like a theatre, with painted trees, and pasteboard rocks and thickets, representing Mount Calvary. A little way down, two Roman Centurions, large as life, dressed in military uniforms, and mounted on pasteboard horses, were flourishing their pasteboard swords. Higher up on the Mount, on three crucifixes, were nailed the figures of Christ and the two thieves; so correctly imitating life, or rather, death, that I took it for wax-work.

Catholics say, Christ spoke seven times upon the cross, and at every saying, a dagger entered the heart of the Virgin, who is therefore painted with seven daggers sticking in her breast, and adored as "*Nostra Signora de sette dolori.* Our Lady of the seven sorrows."

The service of the *Tre Ore* is therefore divided into seven acts, between each of which there is a hymn. In every act, one of the seven set desertations upon the "*Sette Parole*" of Christ, is read, or begun to be read, by a Priest, who goes on until his lecture is interrupted by the preacher, who breaks in upon it at whatever part he pleases, with a sermon, (as they call it,) or rather a tirade, of his own, which seems to be extempore, but which, I am told, is previously learned by rote.

At length, the preacher cried, "Here they come, the holy men, to bear the body of our Redeemer to the sepulchre;" and from the side of the scene issued forth a band of Friars, clad in black, with white scarfs tied across them; and, gradually climbing Mount Calvary, by a winding path amongst the rocks and bushes, they reached the foot of the cross, unmolested by the paper centurions. But when they began to unnail the body, it is utterly impossible to describe the shrieks, and cries, and clamor of grief, that burst from the people. At the loosening of each nail, the lamentations were renewed with fresh vehemence, and the sobs and tears of the men were almost as copious as those of the women.

Five prayers, separately addressed to the five wounds of Christ,—first, to the wound in the left foot, then to that in the right foot, and then to the wound in each hand, and, lastly, to that in the side,—were next repeated. They were nearly the same, and all began, "*Vi adoro, piaga santissima.* I adore you, most holy wound."

The body of Christ being laid on a bier, decked with artificial flowers, and covered with a transparent veil, was brought down Mount Calvary by the "holy men," as the preacher called them, who deposited it on the front of the stage, where all the people thronged to kiss the toe through the veil, and weep over it. Upon close inspection, I found that the body was made of pasteboard, extremely well pointed for effect; it had red hair on the head, and it was so well executed, that even when closely viewed, it was marked with the agony of nature, and seemed to have recently expired.

We drove to the hospital of the Trinitá de Pellegrini, where poor pilgrims of all nations are gratuitously lodged, and fed, for three days, during the Holy Week. This immense building has sufficient accommodation for five thousand pilgrims, and is frequently full. On the evening of the Holy Thursday, and Good Friday, many of the Cardinals, and Roman Nobility of both sexes, may be seen here, washing the pilgrims' feet, and afterwards waiting upon them at supper, like servants. In the female apartments, above stairs, we saw some of the loveliest of the Roman *Principesse* on their knees, washing, with their own fair hands, the dirty feet of the female pilgrims; while the old Cardinals below were performing the same menial offices upon the men. They do not, like the Pope, merely go through the form of it, but really and truly wash their dirty feet, as we can testify; for, although females are not allowed to enter the wards of the male pilgrims, yet, being curious to see how the old Cardinals looked, we obtained permission to peep in, and found them scrubbing away in good earnest, cleansing, I suppose, at once, the pilgrims' feet, and their own souls. It was easy to see how proud they were of this act of humility.

At twelve o'clock at night a rattling sound is heard; being intended to represent the shock of nature, when our Redeemer yielded up the ghost. At this hour the resurrection service begins at the Quirinal Chapel, when a curtain is drawn back, which concealed a picture of our risen Lord.

Then begins a universal peal from all the bells, accompanied with the beating of drums and firing of guns: and joy succeeds to mourning. During the week, until this moment, a universal stillness prevailed in the streets: not a bell was heard to ring in any of the churches; the drums, with all instruments of music, were silenced; and scarcely a loud word was to be heard from the mourners as they traversed the streets: the churches were all hung in black, and nobody, not even the English, appeared, except in that sable garb.

Saturday.—On this day are annually celebrated the Baptism of converted heretics, Jews and Turks more especially, and the Ordination of the Romish Clergy. The Baptism takes place at the Church of St. John Lateran. A couple of these unfortunate Israelites, and sometimes more, are always procured on this day, every year, for this purpose. Turks are preferred, when they are to be had; but they are rare. The Jews, I understand, are at present very dear: no less weighty arguments than eighty Roman crowns each, I heard, were necessary to convince these new proselytes of the truth of Christianity. Besides these golden reasons, I am assured that no sooner does a Jew see the error of his ways, than his debts towards his brother Jews are cancelled; so that as soon as he becomes a Christian, he is at liberty to be a rogue: and if the wife of a converted Jew refuses to embrace Christianity, he is held to be divorced from her, and may marry again. Considering this, it really says a great deal for them, that there are so few converts. It is even hinted, that there are fewer converts than baptisms, and that the baptismal rite is frequently performed upon the same neophites.

The two devoted Israelites prepared for this occasion, attired in dirty yellow silk gowns, were seated on a bench within the marble front of the Baptistry, which resembles a large bath, both in form and shape, and, in fact, was used as such in primitive times, when baptism was performed by complete submersion. The font itself was empty; but the ancient vase at the bottom of it, in which, according to an absurd legend, Constantine was healed of his leprosy by St. Sylvester, stood before them, filled with water, and its margin adorned with flowers. The unhappy Israelites, with most rueful countenances, were conning their prayers out of a book, while, close to their sides, stood their destined godfathers, (two black-robed

Doctors of Divinity,) as if to guard and secure their spiritual captives.

The Cardinal Bishop, who had been employed ever since six o'clock in the benediction of fire, water, oil, wax, and flowers, now appeared, followed by a long procession of Priests and crucifixes. He descended into the font, repeated a great many prayers in Latin over the water, occasionally dipping his hand into it; then a huge, flaming wax taper, about six feet high, and of proportionate thickness, painted with images of the Virgin and Christ, which had been previously blessed, was set upright in the vase; more Latin prayers were mumbled; one of the Jews was brought; the Bishop cut the sign of the Cross in the hair, on the crown of his head; then, with a silver ladle, poured some of the water upon the part, baptizing him in the usual forms, both the godfathers and he having agreed to all that was required of them. They were then conveyed to the altar of the neighbouring chapel, where they were confirmed, and repeated the Creed; the Bishop then made the sign of the Cross upon their foreheads, with holy oil, over which white fillets were immediately tied, to secure it. Then the Bishop addressed a long exhortation to them; in the course of which he told them, that, having now abjured their "*ridicola superstizione*," and embraced the true faith, unless they continued in their hearts good Christians, without wavering, they would bring upon themselves greater damnation, and be thrown into the lowest pit of hell-fire; nay, if they ever entertained a single Jewish thought, or felt the least hankering after their abominable *idolatries*, (there, I think, the Jews might have retorted the charge,) nothing could save them from this doom. This being over, the Jews were conducted, with great ceremony, from the Baptistry to the door of the church, where they stopped; and it was not till after much chaunting by the

Bishop, that it seemed settled they should pass the threshold. Accordingly this was effected, and they were seated within the very pale of the altar, where they had to witness such a tedious succession of foolish ceremonies, that I marvel much they did not repent of their conversion. It was an ordination of Priests, of all kinds and degrees, which lasted nearly five hours; and, though we had nothing to do with it, deluded by the fallacious promise of some fine music, which never came, we were foolish enough to stay till the end. The Bishop, disrobed, and in his linen tunic, his golden mitre exchanged for one set with precious stones, threw himself prostrate on the steps of the altar, with his face and arms extended on the ground; and all the Priests who were to be ordained fell flat on the floor, behind him, in the same posture. In about a minute the Bishop got up, said a few unintelligible words, and threw himself down again. Then up they all got, and after much fidgetting up and down, and moving about, and chaunting, in their usual drawl, the Bishop took a pair of scissors, invested several little boys with the tonsure, by cutting a round piece of hair from the crowns of their heads, and then, after much ado, he put the little white shirts over their heads, and made Priestlings of them. Poor little things! some of them did not seem more than ten years old. I was glad to hear they might, after this, leave the Priesthood, if they chose. Then a batch of Deacons (irrevocable Priests) were ordained; but these cannot yet perform High Mass, nor give Extreme Unction, or Absolution, nor perform any of those higher functions of the Church. It was a terrible time before their dressing was completed. Then a number of Deacons were created Priests, and their fore-finger and thumb were anointed with holy oil, that they might elevate the Host; and between every time of using this holy oil, the Bishop always rubbed his hands with lemon. But mortal patience would fail under the recital of the endless little wearisome ceremonies that were gone through: the dressings and undressings, the pulling off and the putting on of mitres and robes, the gettings up and sittings down, the bowings and scrapings, the hair-cuttings, the anointings, the chauntings, and the mummery of all kinds, that filled up these five mis-spent hours.

At twelve o'clock we left the church, along with the Cardinal Bishop, who ended the Ordination by carrying out the cup, followed by all the new-made Priests and Priestlings. At the same moment the Resurrection was announced, by much "tintinabular uproar," as a witty friend of ours called it; and certainly the larum was astounding. The bells of every church in Rome (and there are upwards of three hundred) began to jingle at once; the cannons from the Castle of St. Angelo to fire; and at the Church of Santa Maria Egyziaca, the blowing of horns and trumpets, the clang of kettle-drums, and every species of tumult, proclaimed this sacred event to the world.

Every Italian must at this time confess, and receive the communion. A friend of ours, who has lived a great deal in foreign countries, and there imbibed very heterodox notions, and who has never, to us, made any secret of his confirmed unbelief of Catholicism, went to-day to confession with the strongest repugnance.

"What can I do?" he said. "If I neglect it, I am reprimanded by the parish Priest; if I delay it, my name is posted up in the parish church; if I persist in my contumacy, the arm of the Church will overtake me, and my rank and fortune only serve to make me more obnoxious to its power. If I choose to make myself a martyr to infidelity, as the saints of old did to religion, and to suffer the extremity of punishment, of the loss of property and personal rights, what is to become in my wife and family? The same ruin would overtake them, though they are Catholics: for I am not only obliged to conceal my true belief, and profess what I despise; but I must bring up my children in their abominable idolatries and superstition, or, if I teach them the truth, make them hypocrites or beggars."

Easter Sunday.—The grandest Catholic festival of the year is Easter Sunday, which was doubly welcome to us, because the last of the holy shows of this exhausting season. On this day the Church puts forth all her pomp and splendor. The Pope assists at High Mass, or, as the Priests have it,—*il sommo Pontefice canta Messa solennemente in S. Pietro,*—and there is a procession, which, as it is seen to the highest advantage in that noble church, is as grand as any such procession can be. The sable robes of the past week were universally thrown aside; the scene was gay and animated; and the gayer—the more catholically orthodox—were we.

The Church was lined with the Guarda Nobili, in their splendid uniforms of gold and scarlet, and nodding plumes of white ostrich feathers, and the Swiss guards, with their polished cuirasses and steel helmets. The great centre aisle was kept clear by a double wall of armed men, for the grand procession; the approach of which, after much expectation, was proclaimed by the sound of a trumpet from the farther end of the church. A long train of Priests advanced, loaded with still augmenting magnificence, as they ascended to the higher orders. Cloth-of-gold, and embroidery of gold and silver, and crimson velvet, and mantles of spotted ermine, and flowing trains, and attendant train-bearers, and mitres and crucifixes glittering with jewels, and Priests and Patriarchs, and Bishops and Cardinals, dazzled our astonished eyes, and filled the long length of St.

Peter's. Lastly, came the Pope, in his chair of state, (*sedia gestatoria*,) borne on the shoulders of twenty *Palfrenieri*, arrayed in robes of white, and wearing the tiara, or triple crown of the conjoined Trinity, with a canopy of cloth-of-silver floating over his head, and preceded by two men carrying enormous fans, composed of large plumes of ostrich feathers, mounted on long gilded wands. He stopped to pay his adorations to the miraculous Madonna in her chapel, about half-way up; and this duty, which he never omits, being performed, he was slowly borne past the high altar, liberally giving his benediction with the twirl of the three fingers, as he passed.

They set him down upon a magnificent stool, in front of the altar, on which he knelt; and, his crown being taken off, and the Cardinals taking off their little red skull-caps, and all kneeling in a row, he was supposed to pray. Having remained a few minutes in this attitude, they took him to the chair prepared for him on the right of the throne. There he read something out of a book; or rather seemed to read, for it was impossible that without his spectacles he could really make it out; and then he was again taken to the altar, on which his tiara was placed; and, bare-headed, he repeated—or, as by courtesy they call it, sang—a small part of the service, threw up clouds of incense, and was removed to the crimson-canopied throne; and High Mass was celebrated by a Cardinal and two Bishops, at which he assisted, that is, he got up and sat down in particular parts.

During the whole service I could not help observing, that the only part of the congregation who were in the least attentive, were the small body of English, whom curiosity, and perhaps sense of decorum, rendered so. All the Italians seemed to consider it quite as much of a pageant as we did, but neither a new nor an interesting one; and they were walking about, and talking, and interchanging pinches of snuff with each other, exactly as if it had been a place of amusement,—till the tinkling of a little bell, which announced the elevation of the Host, changed the scene. Every knee was now bent to the earth, every voice was hushed; the reversed arms of the military rung with an instantaneous clang on the marble pavement, as they sunk on the ground, and all was still as death. This did not last above two minutes. The Host was swallowed; and so began and ended the only thing that bore even the smallest outward aspect of religion.

They brought the Pope, however, again to the footstool to pray. Two Cardinals always support him, some priestly attendants bear up his train, and others busy themselves about his drapery, while two or three others put on and off his tiara and mitre; and so conduct him to and fro, between the altar and throne, where he sits at the top of this magnificent temple, exactly like an idol dressed up to be worshipped. The long silver robes, the pale, dead, inanimate countenance, and helpless appearance of the good old man, tend still more to give him the air of a thing without any will of its own, but which is carried about, and set in motion, and managed by the Priests, and taught by them to make certain movements.

At last, they put him again into the chair of state, set the crown upon his head, and, preceded by the great ostrich-feather fans, he was borne out of the church.

The tops of the colonnades all round were, however, thronged with spectators; and it was a curious sight to see such a mixture of all ranks and nations,—from the coronated heads of Kings, to the poor cripple who crawled along the pavement,—assembled together to await the blessing of an old man, their fellow-mortal, now tottering on the brink of the grave.

At length, the two white ostrich-feather fans, the forerunners of his approach, were seen; and he was borne forward on his throne, above the shoulders of the Cardinals and Bishops, who filled the balcony. After an audible prayer, he arose, and, elevating his hands to heaven, invoked a solemn benediction upon the assembled multitude, and the people committed to his charge. Every head was uncovered; the soldiers, and *many* of the spectators, sunk on their knees on the pavement, to receive the blessing. That blessing was given with impressive solemnity, but with little of gesture or parade. Immediately the thundering of cannon from the Castle of St. Angelo, and the peal of bells from St. Peter's, proclaimed the joyful tidings to the skies. The Pope was borne out, and the people rose from their knees. But at least one half of them had never knelt at all, which greatly diminished the impressive effect of the whole. There is something in the simultaneous expression of one universal feeling among a multitude, especially if that feeling partake of rejoicing, enthusiasm, devotion, or any generous passion, that is affecting and sublime in the highest degree; but if it be only partially diffused, its effect is utterly lost. I forgot to say, that, after the benediction, several tapers were thrown down by one of the Cardinals, which contained, I understand, the Indulgences granted to the different churches; and a most pious scuffle ensued among the people to catch them.

The Pope's benediction this day, the Italians say, extends all over the world; but on Thursday it only goes to the gates of Rome.

Our progress was slow, being much impeded by the long line of carriages before us; but at length we arrived at the Piazza of St. Peter's, and took our station on the right of its farther extremity, so as to lose the deformity of the dark dingy Vatican palace. The gathering shades of night rendered the illumination every moment more brilliant. The whole of this immense church,—its columns, capitals, cornices, and pediments,—the beautiful swell of the lofty dome, towering into heaven,—the ribs converging into one point at top, surmounted by the lantern of the church, and crowned by the cross,—all were designed in lines of fire; and the vast sweep of the circling colonnades, in every rib, line, mould, cornice, and column, was resplendent with the same beautiful light.

While we were gazing upon it, suddenly a bell chimed. On the cross of fire at the top waved a brilliant light, as if wielded by some celestial hand, and instantly ten thousand globes and stars of vivid fire seemed to roll spontaneously along the building, as if by magic; and, self-kindled, it blazed in a moment into one dazzling flood of glory. Fancy herself, in her most sportive mood, could scarcely have conceived so wonderful a spectacle as the instantaneous illumination of the magnificent fabric. The agents by whom it was effected were unseen, and it seemed the work of enchantment.

In the first instance, the illumination had appeared to be complete, and one could not dream that thousands and tens of thousands of lamps were still in reserve. Their vivid blaze harmonized beautifully with the softer, milder light of the lanternoni. The brilliant glow of the whole illumination shed a rosy light upon the fountains, whose silver fall, and ever-playing showers, accorded well with the magic of the scene.

Viewed from the Trinita de' Monti, its effect was unspeakably beautiful. It seemed to be an enchanted palace, hung in air, and called up by the wand of some invisible spirit. We did not, however, drive to the Trinita de' Monti till after the exhibition of the girandola, or great fire-works, from the Castle of St. Angelo, which commenced by a tremendous explosion, that represented the raging eruption of a volcano. Red sheets of fire seemed to blaze upwards into the glowing heavens, and then to pour down their liquid streams upon the earth. This was followed by an incessant and complicated display of every varied device that imagination could figure, one changing into another, and the beauty of each effaced in turns by that of its successor. Hundreds of immense wheels turned round with such velocity that it almost seemed as if demons were whirling them, letting fall thousands of hissing dragons and scorpions, and fiery snakes, whose long convolutions, darting forward as far as the eye could reach in every direction, at length vanished into air. Fountains and jets of fire threw up their blazing cascades into the skies. The whole vault of heaven shone with the vivid fires, and seemed to receive into itself innumerable stars and suns, which, shooting up into it in brightness almost insufferable, vanished—like earth-born hopes.

The reflection in the depth of the calm, clear waters of the Tiber, was scarcely less beautiful than the spectacle itself; and the whole ended in a tremendous burst of fire, that, while it lasted, almost seemed to threaten conflagration to the world.*

On the preceding narrative, abridged from the work (*Three Years in Italy,*) of an elegant modern writer, we feel but few remarks to be necessary. No one who has learned, if but the first rudiments of Christianity, can, we imagine, be in danger of mistaking all this pomp and parade for the simplicity of the Gospel: nor the tumult and noise of cannon and military music, for the voice of thanksgiving and Christian joy. All we here read might be seasonable at the feast of Bacchus, but is surely most inconsistent and inappropriate in a Christian assembly, celebrating the anniversary of His sufferings who was meek and lowly in heart. The revelry and tumult of the *Holy City* fitly becomes a Roman triumph, but cannot be acceptable to Him who came, in great humility, to seek and to save that which was lost. There can be no doubt, even in the exercise of the most unlimited charity, that a spirit of worldly pride, and a love of temporal dominion, have completely obscured the nature of true religion, and left to the contemplation and to the love of this unholy Church, nothing but gorgeous robes, idle pomp, worldly grandeur, Pagan rites, and solemn mockery.

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* "On St. Peter's Eve," says Galiffe, "if my expectations were disappointed in the illumination, the fire-works far surpassed every thing that I had ever seen or imagined. The signal for their commencement is given by a cannon shot, a little after ten, which is instantly followed by the simultaneous explosion of 3000 sky-rockets, expanding in their flight in the form of a sheaf of corn. I had seen an explosion of 15000 at once in the Gardens of Peterhoff; but they did not produce the twentieth part of the effect of this one-fifth of their number, thus skilfully managed, and shooting upwards from the summit of the grand Castle of St. Angelo. It is as much like an explosion of Mount Vesuvius as any thing artificial can be; for even upon us, who had so lately seen the volcano in all its fierceness, it really produced, for an instant, a strong illusion. A beau-

Where, amidst this service, can we discover the language of true penitence, of a broken spirit, and of a contrite heart? Where, amidst all this worse than idle pageantry and ceremony, is any thing of that self-knowledge which brings the sinner to the Saviour, in all the abasement of a wounded spirit? Where that deep conviction of sin, and that bitter sorrow for the same, which dictate the prayer of faith, and lead the soul to repose only for peace on the mercy of God, through the mediation of Jesus Christ? Every thing which this Church offers to our notice, is calculated only to impress the outward senses, whilst the heart remains unaffected and uninfluenced;

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tiful cross-fire of all sorts of fire-works ensues, and the scene terminates with another flight of 3000 sky-rockets, similar to that with which it commenced. This certainly is the grandest exhibition of the kind that I have ever seen."

and to withdraw the affections from the realities of eternal truth, by offering to their attention the splendid vanities of worldly pomp and unmeaning ceremony.

The grandeur of some of the churches and altars, with their ornaments, in Catholic countries, is great; and in the time of divine service, church-music is occasionally used, incense burned, and, since the first ages of the Church, candles lighted in token of joy;* and it is the practice of the congregation to kneel almost all the time. It has been the custom in ancient times, as well as now, to keep the blessed sacrament in churches, lest any of the faithful, struck suddenly by a violent distemper, should be deprived of the happiness of receiving it at their death. In the beginning, the faithful who assisted at Mass, communicated daily. In process of time, charity waxing cold, this practice was given up, and they were obliged by a precept of the Church to communicate thrice a year,—that is, on the feasts of Christmas, Easter, and Pentecost; but by the fourth Council of Lateran, A. D. 1215, the obligation was restricted to once a year at least, and that about Easter; at the same time all the faithful were commanded to apply in like manner, yearly, with due dispositions, to the sacrament of Penance.

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* *Vigilantius,* who lived towards the end of the *fourth century, not long after the conversion of Rome,* publicly charged the ruling Clergy *with idolatry and paganizing,* on the account of several *heathenish customs,* introduced at that time into the Church; particularly, *the vows of chastity imposed upon the Clergy; the veneration of Relics; and the lighting up of candles to them in broad daylight.* "We see," says he, "in effect, a Pagan rite introduced into our churches, under the pretext of religion; when heaps of *wax candles* are lighted up in clear sunshine, and people every where kissing and adoring, I know not what, contemptible dust, preserved in a little vessel, and wrapped up in precious linen. These men do great honour truly to the blessed Martyrs, by lighting up *paltry candles* to those whom the Lamb, in the midst of the throne, illuminates with all the lustre of his majesty."—(*Mid. p.* 394-5.)

CHAPTER XII.

OF CLERICAL CELIBACY; AND THE MONASTIC AND CONVENTUAL ORDERS.

As it was the policy of the Court of Rome to detach their Clergy from *civil* connexions with the country to which they belonged, so was it also to detach them from their *social* connexions. The more these ties were weakened or diminished, their obedience to a foreign power was likely to be more complete. Hence Monastic institutions were always encouraged by the Popes, and celibacy recommended, and at length imposed on all their Clergy.

The folly, also, and the passions of mankind, have ever disposed many of them not to rest satisfied with the performance of duty, as prescribed by their religion, and regulated by reason and common sense, but to aim at some extraordinary degree of perfection, according to their extravagant ideas, which might give them the reputation of peculiar sanctity with men, and a superior title to the favor of God. Hence the origin of Hermits, Monks, and the whole train of ascetics; of that unsocial solitude, of that pernicious retirement from the world, and those useless austerities imposed on the different religious orders of the Roman Church; vows of poverty; prescribed abstinences and distinctions of food; and notions of purity and merit attached to celibacy in preference to marriage.

In the third century, Antony, an Egyptian youth, replete with monastic fanaticism, retired from his family and friends into the neighbouring desert, there to impose on himself all the rigors of an ascetic life. In a country, and amidst a people ripe for the contagion, the rapidity with which it was propagated was astonishing: multitudes, after his example, flocked to the Egyptian deserts, which, during the long life of their leader, became peopled with some thousands of new inhabitants, both male and female hermits.

This rage for monastic life was quickly communicated to Europe, where it also spread with the same rapidity. Multitudes of all descriptions renounced the world, and every Christian country was covered with buildings erected for their reception. Fastings, penances, celibacy, poverty, in short, the privation of every social comfort, joined with much ceremonial and external devotion, passed in those times for the quintessence of real piety. It seemed as if God delighted in the misery of his creatures, and that the most certain, or only way of securing his favor, was by making themselves miserable. Different communities adopted different regulations; from hence branched out all the various Religious Orders of the Roman Church, which acquired influence, and the reputation of sanctity with the people, in proportion to the rigor and severity of their rules. To erect and endow convents, therefore, was thought the highest degree of religious merit; this was the way for the great and rich to make, most certainly, atonement for their sins. They not only founded religious houses in great numbers, but many entered themselves into these communities. Kings descended from their thrones, wives

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separated themselves from their husbands; their piety was extolled beyond all bounds; and many of them became Saints of the Roman Calendar, both male and female.

In the Roman Catholic Church, we are told, since the days of the Apostles, there have ever been Christians, who thus living in the world, but despising its goods,* and thirsting after those of the next, gave themselves up to fasting,* prayer, and heavenly meditation; and these, from their exercises, were called (ασκηται) *ascetics.* In the third century, and afterwards, some flying from persecution, and many fearing the dangers and corruption of a wicked world, after the example of St. John the Baptist, retired into the wilderness, in order that, by being disengaged from the concerns of this life, as much as possible they might give themselves up wholly to spiritual exercises, and prepare themselves for the next.

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* Vows of poverty make a material part of these Institutions. Poverty is not good in itself; but may be meritorious, like other privations, if it be made to produce benefits which more than counterbalance its evils. Monastic poverty has, however, been always more nominal than real. For when these institutions became the prevailing fashion of the times, when persons in the higher ranks of life, most of them profligate and lawless, as well as others of more worthy characters, thought they could atone for their sins and secure their salvation, by establishing and endowing such foundations, and when the people at large supposed religion to consist in the sort of devotion there practised, riches flowed in upon them on all sides. The members of these communities might indeed be *individually* poor, but they were *collectively* rich; and possessed, in perpetuity and unalienably, a vast proportion of the landed property belonging to each country. Even the mendicant orders, where poverty, (it might be supposed,) if any where, was to be found, where it was the distinguishing character of their institution, became possessed of immense wealth.

"And as for their wilful poverty, it was such, that when in possessions, jewels, plate, and riches, they were equal or above merchants, gentlemen, Barons, Earls, and Dukes; yet by this subtile sophistical term, *Proprium in communi*, that is to say, proper in common, they mocked the world; persuading, that notwithstanding all their riches and possessions, yet they kept their vow, and were in wilful poverty. But for all their riches, they might neither help father nor mother, nor other that were indeed very needy and poor, without the license of their Father, Abbot, Prior, or Warden: and yet they might take of every man; but they might not give ought to any man, no not to them whom the laws of God bound them to help." (*Hom. of Good Works.*)

The following account of a monastic day, is, as a matter of information, both curious and interesting. "The time of the Monks rising was different, according to the different seasons of the year, and the festivals that were solemnized, but the more common time appears to have been about the half hour after one in the morning, so as to be ready in the choir, to begin the night office called *Nocturnæ Vigiliæ*, by two. When these consisted of three nocturns, or were otherwise longer, the

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* Fasting and abstinence from particular kinds of food, all of which *we* think, "God has directed to be received with thanksgiving," form an important title in the rules of different Religious Orders, either of greater or less severity. If fasting at particular times should answer any moral purpose, we would allow its value. "When enjoined by authority (to use the words of a very sensible and temperate author,) it is, at least, but an equivocal sign of inferior repentance. Since the practice has been reduced to a system, and casuists have defined how far it was lawful to proceed without breaking the precept, and what specific meats were allowable, it has become the business of the housekeeper and the cook, to make a proper selection, and to take care that the natural man, in his appetite as in his constitution, suffer as little injury as possible! The distinctions, indeed, of different kinds of food, prescribed and observed by the Church of Rome, either with respect to Religious Orders, or the people at large, are to the last degree unmeaning and childish." (*Sturges, pp.* 91, 92.)

Monks of course rose much earlier. In later ages, the whole of this office, and that of the *Matutinæ Laudes*, were performed together, and took up, in the singing of them, about two hours. There was now an interval of an hour, during which the Monks were at liberty in some convents, for this was far from being the case in all, again to repose for a short time on their couches, but great numbers every where spent this time in private prayer. At five began the service called *prime*, at the conclusion of which the community went in procession to the chapter-house, to attend to the instructions and exhortations, which we have spoken of above. The chapter being finished, they proceeded again to the church to assist at the early, or what was called the *Capitular Mass*. This being finished, there was the space of an hour, or an hour and a half, which was employed in manual labour, or in study. At eight they again met in the choir to perform the office called *tierce*, or the third hour, which was followed by the High Mass, and that again by *Sext*, or, the office of the sixth hour. These services lasted until near ten o'clock, at which time, in later ages, when it was not a fasting day, the community proceeded to the refectory, to dine. They returned, after dinner was over, processionally, to the church, in order, there to finish their solemn grace. There was now a vacant space of an hour, or an hour and a half, during part of which those who were fatigued were at liberty to take their repose, according to the custom in hot countries, which was called from the time of the day when it was taken, the *Meridian*. Others employed this time in walking and conversing, except on those days when a general silence was enjoined. At one o'clock, *None*, or, the ninth hour, was sung in the choir, as were *vespers*, at three. At five they met in the refectory to partake of a slender supper, consisting chiefly, both as to victuals and drink, of what was saved out of the meal at noon, except on fasting days, when nothing, or next to nothing, was allowed to be taken. The intermediate spaces were occupied with spiritual reading, or studying, or with manual labour, which frequently consisted in transcribing books. After the evening reflection, a spiritual conference, or *collation*, was held, until the office called *Complin* began, which, with certain other exercises of devotion, lasted until seven o'clock, when all retired to their respective dormitories, which were long galleries, containing as many beds as could be ranged in them, separated from each other by thin boards or curtains. On these the Monks took their rest, without taking off any part of their clothes."

The *Breviary* tells the Irish Roman Catholics, that when their patron saint was a slave, having his master's cattle under his care, he used to rise before day-light, under the snows and rains of winter, to begin his usual task of praying *one hundred times* in the day, and again *one hundred times* in the night. When he was made a Bishop, we are told that he repeated every day the one hundred and fifty psalms of the psaltry, with a collection of canticles and hymns, and two hundred collects besides. He made it also a daily duty to kneel three hundred times, and to make the sign of the cross with his hand, eight hundred times a day. In the night he recited one hundred psalms, and knelt two hundred times, passed one third of it up to the chin in cold water, repeating fifty psalms more, and then rested for two or three hours on a stone pavement.

The ardent love of God and their neighbour, which made them sometimes leave their beloved solitude to succour the church, and the angelical purity and perfection with which they continually served their Creator, made them be greatly esteemed by the people living in the world. All these different orders took the solemn vows of poverty, chastity,* and obedience; and all firmly hold the Roman Catholic faith, and only differ in their rules of discipline, in their dress, in the particular privileges granted by the Pope to each order, in their names, which they generally take from that of their Founder, and such like distinctions, pertaining merely to discipline. In general, they are exempt from the jurisdiction of the Bishop, and are immediately under that of the Pope.

We now come to the Regular Clergy, so called, because they live under certain rules or statutes, and take upon themselves obligations not connected with the Clerical profession. This body is very numerous, exhibits a great variety of dresses, and strongly attracts the attention of Protestant travellers.

The Regular Clergy may be divided into two great classes, Monks, and Friars, who, though they are bound in common by the three vows, of poverty, of chastity, and of obedience, yet live under very different regulations. The former, under various denominations, follow, almost universally, the rule of

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* How little these vows have been acted up to may be inferred from the testimony of Mr. Pinkerton, who, in reference to the immorality of the Romish Clergy, observes, "that the Monks being very numerous, and human passions ever the same, those Ascetics atone for the want of marriage, by the practice of adultery, and the husbands, from the dread of the Inquisition, are constrained to connive at this enormous abuse." Again, "It may perhaps be asserted, that the Roman Catholic system in the South of Europe, is the only superstition in the universe, which has at any period necessitated the practice of vice; thus confirming the maxim, that the corruption of the purest and best system, is always the worst. Were an Apostle again to visit Spain, he would certainly begin with preaching the Christian practice, as if the very idea of Christianity had perished, and his first duty would be, to CONVERT THE ECCLESIASTICS."

St. Benedict, who, in the sixth century, attempted to regulate the monastic life, which had been introduced into Italy and the Western Church, in the age preceding. His rule is rather a treatise of morality than a book of statutes, as it recommends many virtues, and prescribes few regulations: these regulations regard principally the disposal of time, and the order of the psalms, the duties of the two principal officers of the Abbey, and the practice of hospitality· It enjoins manual labor, and pre-supposes the existence of a library in each monastry. Much is left to the discretion of the superior, particularly the dress, in which the prudent founder recommends plainness, and cautions against singularity; the truth is, that in their hours, their habits, their diet, and their employment, the first Monks, nearly resembled the better sort of peasants: the *cowl*, a long black *toga*, intended to cover their working dress, and to give them a decent appearance in church, was at first the only external distinction. In process of time, the general promotion of he Monks to Holy Orders, their application to literature, and, above all, their adherence to the forms, the hours, and the manners of the age, of their institution, made the distinction more striking, and at length marked them out as a peculiar and separate *cast*.

The first monasteries established by St. Benedict, and by his immediate disciples, were generally built among ruins, in unwholesome marshes, or uncultivated plains, in the midst of dreary forests, or on the summits of mountains, almost inaccessible. In process of time, these rugged scenes began to smile upon the industry of their inhabitants, and yielding to the unremitting labor of centuries, many a swamp resigned its infectious pools, many a pathless forest opened into pastures, and many a rock put on verdure and waved with foliage. As barrenness yielded to cultivation, the resources of the monasteries multiplied, and their increasing riches, sometimes overflowed and fertilized whole provinces. Their solitudes were gradually peopled by well fed and happy peasants, and the Abbey itself not unfrequently became the centre and the ornament of a flourishing city.

These establishments were not only the abode of piety, but the asylums of learning, and collected and preserved the scattered remains of Greek and Roman literature and refinement. They were, indeed, the only retreats that were sometimes neglected, and sometimes spared by the hordes of Barbarians, that successively invaded the provinces of the Roman Empire, and swept away with undistinguished ruin their edifices, their sciences, and their arts. In process of time, the Benedictines, not content with hording up books, endeavoured to diffuse science, and opened their retreats to the studious, thus the monasteries soon became the seminaries of youth, and even nurseries of boyhood.

The rule of St. Benedict obliges his disciples to hospitality, and their luxury consisted in entertaining every guest according to his rank, and to their means. The Abbot, on such occasions, represented the body; and being *exclusively* charged with the care and the entertainment of visitors, he had a table, and separate apartments, allotted for the purpose, and generally lived in the style and the splendor of a Bishop. In the interim, the Monks, with the superior at their head, lived in their usual retirement, and fed upon their very moderate allowance in their hall, while, to season their repast, a lecture was read from the Bible, the Fathers, or Ecclesiastical History.

In the same manner, the magnificence of their edifices was confined to the public parts, to the church, to the library, to the cloisters, and to the hall or refectory, but never pervaded the cell of the Monk, or emblazoned the bare walls of his humble dwelling. In *fact*, whether the income were one, or ten thousand, the furniture, diet, dress, and condition, of the private Monk, were always the same, always above penury, but far below luxury. In short, Monks are generally by birth and education, gentlemen; and their mode of living nearly resembles that of Fellows of Colleges in the English Universities, with this difference, that their engagements are for life, and that nothing but sickness can exempt them from constant residence, and from regular attendance in hall and in chapel.

This body, once so extensive, so rich, so powerful, is now fallen, and its history, like that of many potent Empires, will shortly be a *tale of days that are no more.*

From the Benedictines sprung many minor congregations of more or less repute, according to the talents and the influence of their Founders, such as the Bernardins, Celestines, Camaldolese, &c. The first derived great credit from the eloquence, the sanctity, and the authority, of the great St. Bernard, and grew up into a rich and numerous order. The second, humble and unambitious, as their Founder, who, from the Papal chair, then confessedly the first Throne in Europe, had slunk into the silence of a convent, soon subsided in obscurity and insignificance. The last was too austere to become numerous, and if we except a few thinly inhabited houses at Rome, Venice, and Naples, was seen only in deserts, and flourished principally in the most remote and the most dreary solitudes of the Apennines.

To the Monks we may add the Canons Regular, who, with the dress and ordinary duties of other prebendaries, took upon themselves monastic engagements, and led a conventual life; as also the Theatins, Hieronymites, Oratorians, and other congregations of Clergy, who devoted themselves to the education of youth, and to the instruction of the poor, and lived in communities, without making vows, or contracting any permanent and irrevocable obligations. This class has rendered many essential services to the public, has produced many distinguished literary characters, and was, perhaps, the most useful, and the least objectionable. All these Orders, Congregations, and Institutions, have one advantage in common, which is, that they are supported by a regular settled income, derived from landed property, or from public grants, an advantage which contributes much to their independence and to their respectability, and distinguishes them from the second class of regular Clergy, who subsist upon alms and donations, and are, therefore, called *Mendicants*.

All these, and others of less note, were originally intended to act as Assistants to the Clergy, in the discharge of their parochial duties; but in process of time the auxiliaries became more numerous than the main body, and not unfrequently excited its jealousy and hatred, by trenching upon its prerogatives; and by usurping part of its credit and of its functions, they contrived, indeed, first, by Pontifical exemptions, to shake off the legal authority of their respective Bishops; next, by similar concessions, to acquire some share of their apostolical powers; and lastly, by certain privileges annexed to their oratories, to gather congregations, and to draw the people away from the regular parochial service. These were great abuses, and in towns, where the Friars had numerous convents, tended not a little to divert the attention of the public from the spirit and the simplicity of the ancient Liturgy, to shows, images, and exhibitions. However, to compensate, if any compensation can be made for such evils, the Mendicant Orders produced several great men; each, in its time, roused the age from a lethargy of ignorance, and awakened, partially at least, a spirit of inquiry and of improvement. Besides, in small towns, in numerous villages, and in lonely or distant provinces, they still continue to fulfil their original object, and, as I have hinted above, to afford a necessary assistance to the ordinary pastors. They are in general considered as too numerous, and from the frequency with which they meet the eye in certain capitals, most men are inclined to admit this conclusion.

About the time that Monks began to live together, females, retiring from the dangers of the world, dedicated themselves entirely to God, and, binding themselves to observe certain rules, intended for their advancement towards perfection, began to live in convents. These deluded creatures read the lives of Saints set forth by their Church, and there they find many females, who are said to have arrived at great perfection by living, like St. Elizabeth of Portugal, one half of the year on bread and water ; besides the constant use of scourging their bodies, sleeping on the naked ground, wearing bandages, with points that run into the flesh, plunging into freezing water, and ten thousand other methods of gradually destroying life. The Roman Catholic Priests would make us believe that they always recommend penance in moderation ; but when a young, tender, and ardent mind is taught that God is pleased by voluntary suffering, and reads, that the Church of Rome has made Saints of those who killed themselves by penances, every thing which falls short of actual self-murder, will assume the appearance of moderation. The Church of Rome, in her Prayer-Book, or Breviary, commends St. Theresa, because "her ardour in punishing the body was so vehement, as to make her use hair shirts, chains, nettles, scourges, and even to roll herself among thorns, regardless of a diseased constitution."

These are the words of the Breviary: from which the enthusiastic Roman Catholic properly infers, that to disregard a diseased constitution, and hasten death, is a virtue. That such is the effect of the Pope's Lives of the Saints, is clear, from what the Breviary relates of another female Saint, called, Rose of Lima. She, it is said in the Roman Catholic Prayer-Book, "from a desire to imitate St. Catherine," wore, day and night, three folds of an iron chain round her waist, a belt, set with small needles, and an iron crown, armed inside with points, all next the skin. She made to herself a bed of the unpolished trunks of trees, and filled up the chinks with pieces of broken pottery. The Breviary adds, that she did all this in spite of her "tortures from sickness," and was, therefore, frequently visited by saints, angels, and even our Saviour from heaven. Of these, as of the Monks, there are different orders, each following their own rules, and wearing a peculiar habit. The solemn vows of poverty, chastity, and obedience, are taken by them also; and they are commonly under the government of the Bishops, but sometimes are under the jurisdiction of regular Clergymen of their own order. After their profession, they are never allowed to go without the enclosure of the convent during life, without the leave of a Bishop, or some cogent reason,—such as a nunnery taking fire, &c. Enthusiasts (for the authors of such opinions and institutions were of this character) consulted, on these occasions, their passions, rather than their reason. They did not consider that the laws of nature are the laws of God, the Author of our nature; that the true way of recommending ourselves to him, is not to reject those laws, and act in direct opposition to them, but to comply with them, under the regulations he has prescribed to us; that of this nature, next to reason, social affections are the most distinguishing character,—social duties the most important occupation. Whatever, therefore, tends to weaken these affections, and to disqualify us from these duties, contradicts the order of human nature established by God, and counteracts his purposes. This is the case whenever human beings place themselves, or are placed by others, in situations, where they are precluded (and that, perhaps, irrevocably) from contributing to society their proportion of the common duties of life; and where violence is often done to the nature which God has given them.

This, however, is in order to attain higher degrees of religious perfection than is consistent with society; to be divested of human passions; to be unconcerned with the affairs of the world, and to renounce them. We are commanded, it is true, to keep these passions within due bounds, and to regard our temporal interest in subordination to that of a more permanent and exalted kind; but we are not commanded either to be without the one, or to be wholly indifferent to the other. Perfection is relative; and that being approaches nearest to the perfection which belongs to his nature, (and no other is within his reach, or would be really such,) who withdraws himself from none of the duties that nature imposes on him, but performs them well, according to the laws given him by his Creator.

The books of Catholic devotion are full of the praises of virginity. She carries her absurd, not to say wicked, extravagance, to the point of asserting of one of her female Saints, (Saint Rose of Lima, whom I have already mentioned,) that she made a vow of perpetual chastity at the age of five years. There was, indeed, a time when children were bound by their parents, to become Monks and Nuns for life; an engagement which they were forced to keep when they grew up. But now the Church of Rome allows boys and girls of sixteen to take the religious vows, and having done so, she puts them under the guard of the Roman Catholic governments, who, frightened with the spiritual threats of the Popes, employ their force to make them prisoners of the Church for life. It would make the very heart sick to see the nunneries abroad. They are large houses, with high walls, like prisons, having small windows at a great distance from the ground, and guarded by strong and close iron bars, bristled over with long spikes. As it is the custom among Roman Catholics to send most of their little girls to be educated by the Nuns, the poor innocents become attached to their teachers, who are, besides, exceedingly anxious to gain recruits to their order. The girls are petted, till they come of age to take the vows. The Priests, who, being not allowed to marry, feel a strong jealousy of those who take a young and amiable wife, are always ready to advise their young penitents to take the veil. In this manner, a great number of unsuspecting girls are yearly entrapped in the Roman Catholic Church. Even in England, nunneries have been on the increase of late years. Some of these poor prisoners continue in their slavery, without reluctance: many feel unhappy, but submit, from the shame of changing their minds, and because even in this country, where the Protestant law would protect their leaving the convent, their relations would look upon them as reprobates, and their Priests would harass them to death. In Roman Catholic countries, the hopelessness of their case obliges many to bear their unhappy lot patiently; but some are driven to desperation, and instances have been known which prove that the Pope is a more unfeeling tyrant than any slave-master in Algiers.

The following melancholy story aptly illustrates the consequences of this forced devotion to the celibacy of the Roman Church:—"The eldest daughter of a family, intimately acquainted with mine, was brought up in the convent of St. Agnes, at Seville, under the care of her mother's sister, the Abbess of that female community. Maria Francisca Barreiro, the unfortunate subject of this account, grew up, a lively and interesting girl, in the convent; while the younger sister enjoyed the advantages of an education at home. The mother formed an early design of devoting her eldest daughter to religion, in order to give her less attractive favourite a better chance of getting a husband. The distant and harsh manner with which she constantly treated Maria Francisca, attached the unhappy girl to her aunt, by ties of the most ardent affection. The time came, however, when it was necessary that she should either leave her, and endure the consequences of her mother's aversion at home, or take the vows, and thus close the gates of the convent upon herself for ever. She preferred the latter course, and came out to pay the last visit to her friends. I met her, almost daily, at the house of one of her relations, where her words and manner soon convinced me that she was a victim of her mother's designing and unfeeling disposition. The father was an excellent man, though timid and undecided: he feared his wife, and was in awe of the Monks, who, as usual, were extremely anxious to increase the number of their female prisoners. The day for Maria Francisca's taking the veil was at length fixed; and though I had a most pressing invitation to be present at the ceremony, I determined not to see the wretched victim at the altar. On the preceding day, I was called from my stall at the Royal Chapel to the confessional: a lady, quite covered by her black veil, was kneeling at the grate through which females speak to their Confessors. As soon as I took my seat, the well known voice of Maria Francisca made me start with surprise. Bathed in tears, and scarcely able to speak without betraying her state to the people who knelt near the confessional box, by the sobs which interrupted her words; she told me she wished only to unburden her heart to me, before she shut herself up for life: assistance, she assured me, she would not receive; for, rather than live with her mother, and endure the obloquy to which her swerving from her announced determination would expose her, she would risk the salvation of her soul! All my remonstrances were in vain: I offered to obtain the protection of the Archbishop, and thereby to extricate her from the difficulties in which she was involved. She declined my offer, and appeared as resolute as she was wretched. The next morning she took the veil, and professed the year after; and the Nuns, who had allured her into the convent by their caresses, when they perceived that she was not able to disguise her misery, and feared that the existence of a reluctant Nun might, by her means, transpire, became her daily tormentors.

" After an absence of three years from Seville, I found that Maria Francisca had openly declared her aversion to a state, from which nothing but death could save her. She often changed her confessors, expecting comfort from their advice. At last she found a friend in one of the companions of my youth; a man whose benevolence surpasses even the bright genius with which nature has gifted him: though neither has been able to exempt him from the evils to which Spaniards seem to be fated in proportion to their worth. He became her confessor, and in that capacity spoke to her daily. But what could he do against the inflexible tyranny in whose grasp she languished!

" About this time the approach of Napoleon's army threw the town into a general consternation, and the convents were opened to such of the Nuns as wished to fly. Maria Francisca, whose parents were absent, put herself under the protection of a young Prebendary of the cathedral, and by his means reached Cadiz, where I saw her, on my way to England. I shall never forget the anguish with which, after a long conversation wherein she disclosed to me the whole extent of her wretchedness, she exclaimed, *There is no hope for me!* and fell into convulsions.

"The liberty of Spain from the French invaders was the signal for the fresh confinement of this helpless young woman to her former prison. Here she attempted to put an end to her sufferings by throwing herself into a deep well; but was taken out alive. Her mother was now dead, and her friends instituted a suit of *nullity of profession* before the Ecclesiastical Court. But the laws of the Council of Trent were positive; and she was cast in the trial. Her despair, however, exhausted the little strength which her protracted sufferings had left her; and the unhappy Maria Francisca died soon after, having scarcely reached her twenty-fifth year."

The following extracts convey some interesting information relative to the Ceremony of taking the Veil: "We have been present at the ceremony of a Nun taking the black veil; but did not see her, or understand a word of what was going on, though we were pleased with the sounds of the Nuns' voices, proceeding from the place where she now professed to be dead to the world, and lay covered with that funeral cloth, which, as we were told, is to be her covering when laid on her last bed.

"The Epistle for this day is taken from the fifth of Galatians, 'The world is crucified to me, and I unto the world,' which is applicable to this ceremony, if it be performed in sincerity; but many a poor Nun, it is to be feared, is immured within the walls of a convent, who with her lips makes an hypocritical profession of renouncing the world, whilst her heart is *still* chained to its vanities. The Bishop officiated in gold brocaded robes; an unfortunate young Priest kneeling before him, supported a large heavy book; the sermon was addressed to the Miscredenti; we suppose for our sakes. After the ceremony, the usual signal of firing of guns was given; and we went to the convent door, to see the newly professed Nun. She advanced to us dressed in black, with a silver crown on her head, attended by two little girls with chaplets of flowers, and with expanded wings made of pasteboard, fixed to their shoulders, to represent those ministering spirits who watch around the children of God.

"We have also seen a Nun take the white veil; her father having invited us to do so, both in her name and his own. The Nuns came to the gate to pay their compliments; while ices and refreshments were handed. They afterwards invited us to the great gate of the convent, where the Sposa and the Lady Abbess, and all the sisterhood, came to receive us; they kissed the children with great pleasure, and chairs being placed in semicircles, they sat down, and chatted cheerfully and very pleasantly with us. The ceremony was performed as soon as the Bishop arrived; and we were then invited to return to the same place, to congratulate with the bride. Nuns, during their noviciate, are called the Sposa, or betrothed. This one, in appearance about seventeen, had a very melancholy, interesting cast of countenance, which did not altogether betoken a willing sacrifice."

A Novice, after taking the white veil, may leave the convent, and instances of it have occurred, but they are rare. Extreme ill health, an incurable disease, or the death of brothers and sisters, which makes it necessary for *the victim* to be recalled, to support the name or fortune of the family, are almost without exception, the reason of such events, when hey do occur. Repentance—disinclination, however often they may happen, are concealed, or avowed in vain. A woman who should persist in returning to the world, would be welcomed not only with its dread laugh, but its severest reprehension.

Her family would consider themselves dishonored, and in all probability, would refuse to receive her. Her friends and acquaintance would scarcely associate with her. No man would ever look upon her for his wife: she would be an object for the finger of scorn to point at. Under such circumstances, she must take the vows or die.

"I saw," says a modern writer, "a young lady of noble family—the Contessa M.—within these very walls, take those vows, which must therefore be considered irrevocable. She was young and handsome, and it was said that she entered the cloister by her own choice, uninfluenced by her parents: still, it was a sufficiently melancholy sight, and I could not help thinking how often, in the long tedium of the living death to which she had doomed herself, she might look back to this moment with vain repentance—not the less bitter, because she could only blame herself; nor, when I saw the crowds that filled the church—the pathway and altar strewed with flowers—the public applause—the gaze of strangers—the chorus of Nuns—the blessings of Cardinals—the flattery of Priests—and the tears of friends—could I help asking myself, if the secret vanity of being the heroine of such a scene might not have had its influence in her determination.

"By particular favor we had been furnished with billets for the best seats, and after waiting about half an hour, two footmen in rich liveries made way for the young Countess, who entered the crowded church in full dress, her dark hair flowing, blazing with diamonds. Supported by her mother, she advanced to the altar. The officiating Priest was the Cardinal Vicario, a fine looking old man: the discourse from the pulpit was pronounced by a Dominican Monk, who addressed her as the affianced spouse of Christ—a saint on earth;—one who had renounced the vanities of the world, for a foretaste of the joys of heaven. There was much eulogium, and little of admonition; much rhapsody, and little sober reason or religion in it; very much that was calculated to inflame the inexperienced imagination, but little that could direct the erring judgment.

"The sermon ended, the lovely victim herself, kneeling before the altar at the feet of the Cardinal, solemnly abjured that world whose pleasures and affections she seemed so well calculated to enjoy, and pronounced those irrevocable vows which severed her from them for ever.

"As her voice, in soft recitative, chaunted these fatal words, I believe there was scarcely an eye in the whole of that vast church, unmoistened by tears.

"The diamonds that sparkled in her dark hair were taken off, and her long and beautiful tresses fell luxuriantly down her shoulders. One lock of it was cut off by the Cardinal.

"The grate that was to entomb her was opened; the Abbess and her black train of Nuns appeared: their choral voices chaunted a strain of welcome. It said, or seemed to say,

"Sister Spirit, come away!"

She renounced her name and title—adopted a new appellation, received the solemn benediction of the Cardinal, and the last embraces of her weeping friends, and passed that bourne through which she was never to return.

"A pannel behind the high altar now opened, and she appeared at the grate again. Here she was despoiled of her splendid ornaments: her beautiful hair was mercilessly severed from her head by the fatal shears of the Sisters; and holding up a temporary curtain, they hastened behind it, to take off her own rich dress, and invest her with the sober robes of the Nun—the white coif, and the noviciate veil. This *veil*, it may be necessary to explain, is a piece of cloth fixed on the top or back of the head, and falling down behind, or on each side, in the same manner as on a veiled statue. It is not intended to conceal the face, nor can it answer that purpose; so that all you read in romances about blushing Nuns or Novices pulling down their veils to save them from the gaze of some admiring youth, is sheer nonsense. Indeed, they are in no danger of being incommoded with it, as they can never more be seen by man. Their ordinary devotions are practised in a private chapel within the convent; and when they attend Mass, they sit at the top of a lofty church, completely screened from view by a gilded grating, so close, that it is impervious to the external gaze, though the Nuns can see through it.

The dress of the Franciscan Order, and, indeed, of every other I have ever seen, is plain and coarse, and far from beautiful. The gown is a black stuff, but with a waist so long, and a petticoat so full, that it is a complete disguise to the figure. The graces of the Venus de Medicis herself, if she were attired in such habiliments, would be lost. But the quantity of white linen that surrounded the head and face, was rather becoming to the bright eyes and lovely countenance of the young Novice; and when the curtain was removed, we all agreed she looked prettier than before.

"Throughout the whole ceremony she showed great calmness and fairness, and it was not till all was over, that her eyes were moistened with the tears of natural emotions. She afterwards appeared at the little postern gate of the convent, to receive the sympathy, and praise, and congratulations of all her friends and acquaintance; nay, even of strangers; all of whom are expected to pay their compliments to the new spouse of heaven."

The following portrait of a devout Roman Catholic, describes with faithful minuteness, the will worship of this religion of Ceremonial Observances.—"Imagine him retiring to his bed in the night. The walls of his room are covered with pictures of all sizes. Upon a table there is a wooden or brass figure of our Saviour nailed to the cross, with two wax candles, ready to be lighted, at each side. Our Romanist carefully locks the door; lights up the candles, kneels before the cross, and beats his breast with his clenched right hand, till it rings again in a hollow sound. It is probably a Friday, a day of penance; the good man looks pale and weak. I know the reason—he has made but one meal on that day, and that on fish; had he tasted meat, he feels assured he should have subjected his soul to the pangs of hell. But the mortifications of the day are not over. He unlocks a small cupboard, and takes out a scull, which he kisses, and places upon the table at the foot of the crucifix. He then strips off part of his clothes, and with a scourge, composed of small twisted ropes hardened with wax, lays stoutly to the right and left, till his bare skin is ready to burst with accumulated blood. The discipline, as it is called, being over, he mutters several prayers, turning to every picture in the room. He then rises to go to bed; but before he ventures into it, he puts his finger into a little cup which hangs at a short distance over his pillow, and sprinkles, with the fluid it contains, the bed and the room in various directions, and finally moistens his forehead in the form of a cross. The cup you must know, contains holy-water, water in which a Priest has put some salt, making over it the sign of the cross several times, and saying some prayers, which the Church of Rome has inserted for this purpose, in the mass book. The use of that water, as our Roman Catholic has been taught to believe, is to prevent the devil from approaching the places which have been recently sprinkled with it; and he does not feel himself safe in his bed, without the precaution which I have described. The holy-water has besides, an internal and spiritual power of washing away venial sins—those slight sins I mean, which according to the Romanists, if unrepented or unwashed away by holy-water, or the sign of the cross made by the hand of a Bishop, or some other five or six methods, which I will not trouble you with, will keep the venial sinner in purgatory for a certain time. The operations of the devout Roman Catholic are probably not yet done. On the other side of the holy-water cup, there hangs a frame holding a large cake of wax, with figures raised by a mould, not unlike a large butter-pat. It is an Agnus Dei, blest by the Pope, which is not to be had except it can be imported from Rome. I believe the wax is kneaded with some earth from the place where the bones of the supposed martyrs are dug up. Whoever possesses one of these spiritual treasures, enjoys the benefit of a great number of indulgences; for, each kiss impressed on the wax, gives him the whole value of fifty or one hundred days employed in doing penance and good works; the amount of which is to be struck off the debt which he has to pay in purgatory. I should not wonder if our good man, before laying himself to sleep, were to feel about his neck, for his rosary or beads. Perhaps he has one of a particular value, and like that which I was made to wear next my skin, when a boy. A Priest had brought it from Rome, where it had been made, if we believe the certificates, of bits of the very stones with which the first Martyr, Stephen, was put to

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death. Being satisfied that the rosary hangs still on his neck, he arranges its companion, the scapulary, formed of two square pieces of the stuff which is exclusively worn by some religious order. By means of the scapulary, he is assured either that the Virgin Mary will not allow him to remain in Purgatory beyond the Saturday next after the day of his death; or he is made partaker of all the penances and good works performed by the religious of the order to which the scapulary belongs. At last, having said a prayer to the angel, who, he believes, keeps a constant guard over him, the devout Romanist composes himself to sleep, touching his forehead, his breast, and the two shoulders, to form the figure of a cross." *White, pp.* 72—74.

MISCELLANEOUS OBSERVANCES.

Blessing of Cattle.—On St. Antonio's Day, January 16, all the animals are taken to be blessed, at the church dedicated to his service. The church itself is neither grand nor handsome. Amongst the miracles attributed to the Saint, and painted on the walls, with written explanations of each of them, is the following:—"When the holy man had retired into a solitude, he sowed corn, which the beasts of the neighbourhood ate up. He caught one of these plunderers, but instead of killing it, he gave it its liberty again, with these words: 'Begone, in the name of God, but do not return!' After which, none of them ever touched his crops." This is probably the origin of the singular ceremony which we came to witness.

All the horses and asses in Rome are brought to the door of this church, with their manes and tails adorned with ribbons; the leaders of the ceremony, amongst whom are many coachmen who drive eight, and even ten in hand, make offerings to the Priest, who, in return, sprinkles the animal with holy water, and presents the owners with small prints, representing St. Anthony, with his companion—a hog, and a small Cross. The usual offerings are either a few baiocchi, or a wax taper, ornamented with ribbons, according to the means of the giver. This blessing is to secure them from accidents during the ensuing year. We are told, that by paying for it, men might have even their cats and dogs blessed. Thus do those Priests exact contributions from their poor deluded followers. Two lambs are, at this time of the year, blessed at the church of St. Agnes, and afterwards committed to the charge of Nuns, who tend and feed them with the greatest care until Easter, when one of them serves to commemorate the Paschal Lamb, and is served up whole at the Pope's table. Two lambs are kept for this purpose, in case an accident should befal either of them.

Sanctuary for Criminals.—The extent of some of the former sanctuaries for murderers, has lately been circumscribed within narrower limits, but their inviolability still remains untouched, nor can it ever be done away with, at least in the interior of churches, because it is closely (though incidentally) connected with an essential principle of the Roman Catholic Church. A single drop of blood, violently spilt on any part of a temple, is sufficient to prevent the efficacy of all the Masses that may be sung there, until the polluted stone has been taken away, another put in its place, the walls whitewashed, and the church purified by the Pope, or by a person appointed specially by him, for this particular purpose. A murderer, therefore, cannot be arrested in a church, except upon a specific mandate from the Pope; which, however, the latter always grants, though sometimes not until several days after the event. During that time the criminal remains under the care of the Priests, who provide him with the necessaries of life, and the church is surrounded with police officers, to prevent the criminal's escape.

Year of Jubilee.—The first Jubilee was instituted by Pope Boniface VIII., A. D. 1300. At first the Jubilee was to be every hundredth year. Clement VI. decided that there should be a Jubilee every fifty years. The second, accordingly, was A. D. 1350. Sixtus V. once more retrenched the half; and since his time there has been a Jubilee every twenty-fifth year.

The year of Jubilee is commenced by the opening of a door into the church of St. Peter's, called the Holy Door, which is walled up, except during this distinguished year, and can only be entered by crawling upon the knees, in which posture the pilgrims and many others pass through it. This door was opened with great ceremony, at the commencement of the last Jubilee. Dr. Moore witnessed its being closed in the year 1775, and describes the Pope as laying the first brick with his own hands, and the rest as built up by common workmen. But all these bricks acquire an equal degree of sanctity, and the pieces of brick and mortar, when thrown down at the commencement of the Jubilee, are scrambled for by the mob, with the greatest eagerness. Dr. Moore says, "I have often been assured that those pieces of bricks, besides their sanctity, have also the virtue of curing many of the most obstinate diseases."

The same writer was also present at the solemn benediction with which the Pope concluded the Jubilee. He describes the scene in a striking manner. An immense multitude filled the spacious place before St. Peter's Church. The Pope, in magnificent robes, was seated in a chair, borne on the shoulders of men, who were concealed by the silken drapery with which the chair was adorned, and was thus carried out of a window into a large balcony. Dr. Moore says, "To those who viewed him from the area beneath, his Holiness appeared to sail forward from the window, self-balanced in the air, like a celestial being." After relating some other particulars, he adds, "At length his Holiness rose from his seat, and an awful silence ensued. The multitude fell upon their knees, with their hands and eyes raised towards his Holiness, as to a *benign Deity.* No ceremony," he concludes, "can be better calculated for striking the senses, and imposing on the understanding, than the Supreme Pontiff, giving the blessing from the balcony of St. Peter's."

Blessing the Candles.—I have been at a very fine show, which I thought very ridiculous, and worse than ridiculous indeed, for part of it was impious. It was the blessing of the candles in the Pope's chapel, at the Quirinal; and a representation of our Lord's triumphant entrance into Jerusalem. The Pope in his Pontifical, was seated on a throne, beside the high altar, Cardinals, Bishops, and the Senators, being all present, in vestments splendidly embroidered. A long procession, formed of the orders of Monks, from all the different convents and monasteries, entered the chapel singing, each holding in his hand a large wax candle, which was laid aside, until after the celebration of Mass, when each Monk resumed his candle, and presented it kneeling at the foot of the throne, while the Pope blessed it. The number of candles being very great, and each separately blessed, much time was wasted, which, I could not help thinking, might as well have been spared, by blessing the whole at once. The poor feeble old Pope was nearly exhausted with the frequent repetition of the same words, when he was placed in his fine chair, and carried out of the chapel, followed by the Cardinals, Bishops, and Senators, attended by his Pages, and a long train of Priests, Monks, and Friars, walking in grand procession round the Sala Regia, and returning, through the chapel again, to the throne, singing as they went. The Pope, on this occasion, as on all others, when he appears in public, is surrounded by the Guardia Nobile, which always immediately attends his person, and is composed entirely of persons chosen from amongst the most ancient nobility of Rome. When he drives out, they ride close to his carriage, on horses richly caparisoned at their own expense; and when carried in state, they are nearest his chair. Most of them have the rank of Princes. Their dress on state occasions, is magnificent.

Absolution of the Dead.—The following provision for granting absolution to the dead is a most flagrant instance of the abuses introduced into the Church of Rome. It is translated from an edition of the Rituale Romanum, or Romish Service Book, authorized by Pope Paul V., printed at Lyons, 1817. "The method of absolving persons who die excommunicated, having shown any sign of contrition.—If the body is not yet buried, *it shall be flogged*, and then absolved, and buried in holy ground. If it has been buried in unconsecrated ground, if possible, let it be dug up, and flogged; but if it cannot conveniently be dug up, *the grave shall be flogged*, and afterwards absolution shall be given."

The following extract describes a funeral procession at

Rome. "At the head of it, were a number of Priests in long black cloaks and hoods, their faces covered with a cowl, after them came a great company of barefooted Carmelites, their garments of coarse brown cloth, descending to the feet, and tied with a rope round the waist; the cowl of the same material, covering the head and face, with holes cut for the eyes and mouth, and sandals on the feet; they were followed by another company like the first; and after them, a larger company of Priests; then the bier on which the body lay, dressed as when living, the face and feet uncovered; Priests surrounding it, bearing lighted torches, and all the while singing a solemn requiem, in which the whole procession joined, as they passed slowly on to the Church; where the body will remain on a catafalque, until a sufficient number of masses shall be said for the soul; and then the last rites will be performed. Processions of this description pass daily along the Corso, and only vary in the dress, that of the Monks and Priests according to their order, and that of the deceased according to rank and circumstances. Sometimes the poor inanimate form is decorated with jewels, and richly embroidered satin. We have been told that the first Nobility, as a penance, frequently walk in these processions, in the dress of the barefooted Carmelites, and, by that slight punishment, unknown to any but themselves and their Confessors, make expiation for manifold and aggravated offences. O what a religion of gross errors! When will the light of truth dawn upon these benighted minds, to teach them that vain ceremonies will never appease the wrath of an omniscient Judge, who is of purer eyes than to behold iniquity, and will not pass by the transgressor.

Baptism of Bells.—A particular account of the performance of this ceremony in Canada, in 1818, will be found in

The Protestant, vol. 2. Two Bells, about to undergo this ceremony, being hung in the middle of the church, a procession of Priests, in their robes of state, was made as usual. A Priest addressed the people, upon the pious feeling which ought to be produced in their minds, by seeing Bells baptized. Water was then consecrated; another Priest dipped a brush into the water, and made the form of a Cross upon the Bells, pronouncing the solemn words used in baptism. A third Priest then crossed the Bells all over, and they were afterwards wiped dry. Several prayers were read, the Bells were anointed with oil, and perfumed with incense; the names were then given; a godfather and godmother appeared for each bell; the principal Priest asked some questions, which they answered; the Bell was then named, the Priest and the sponsors each striking it three times with the clapper. A similar form was gone through with the other Bell. The sponsors then produced their offering, namely, large pieces of linen, rich silk, and ribbons, with which the Bells were clothed. The ceremony concluded by another procession, In a few days the Bells were hoisted into their places, in the steeple, fully qualified for all the numerous duties which Bells have to perform in a Roman Catholic country, one of which is, to assist in delivering souls from purgatory.

Other travellers have described similar exhibitions on the Continent. The particulars of a similar ceremony, performed at Chalons, during the summer of 1825, by the Bishop of the diocese, are minutely related. On this occasion six Bells were baptized, by the names of Mary, Anne, Deodata, Stephania, Seraphinia, and Prudentia. Their sponsors were chosen from the nobility of the neighbourhood, and the ceremony concluded by the Romish Prelate calling upon all the faithful to join him in beseeching the Deity to preserve this happy and holy family from evil and danger!!

CONCLUDING OBSERVATIONS.

The following remarks from the pen of an able writer, the Rev. J. **Ryland**, are so excellent in themselves, and so pertinent to the matter of the preceding pages, that, in offering them to the notice of our readers, we feel relieved from the necessity of further comment of our own.

"It is no feeble impression that should be produced on us by his genius, who rears the stately column, and spreads abroad the arch; and who, from broken and rude materials, can create structures where so much vastness and beauty meet, where so many generations have been known to worship, and where the men of so many still are sleeping. I envy not the mind that is untouched with the admiration of his science, who calls the marble forth in all the symmetry of man—who can diffuse over its surface the warmth of life—can make it give an almost vocal utterance to our many passions; fixing in the view of passing generations all states of human feeling, from the loftiest modes of heroic manhood, to the loveliest forms of female tenderness, or infant innocence! I envy not the man who can be unmoved by that great art which converts the dull canvas to a living mirror; holding, as in steady reflection, whatever illumines or adorns the heavens above or the earth beneath—which can call, as from the tomb, the mighty dead, mighty for good or evil, and fix upon their brow and attitude the language of their long-passed hopes and fears, and joys and griefs! As little do I envy him, whose heart yields no vibration to the music of sweet sounds, whose soul is the seat of no wonder, no deep emotion, amid those magic swells that might make cowards brave; those softened strains that seem fitted to make angels weep; and those bolder, those majestic flights, so full of unutterable thought and grandeur, as to remind us of the coming of that voice which the dead shall hear. Oh! no, I would not be thought to undervalue these noble exhibitions of what the human faculties can do. Yet, while we admire the thing, we may deplore the uses to which it is applied. To the use which is made of these things in the papal ritual we object on several grounds.

Great and wonderful as they may be, they are commonplace—tameness itself, when compared with the disclosures of that religion which they are thought to aid and adorn. At best, they are only shadows of what is real; and the realities themselves are far from being the noblest of the works of God. It is not upon these heavens that the All-powerful has shed the brightness of his glory, nor upon this earth that he has lavished all that is beautiful. Man too, in his present state, is like an edifice which has long since fallen to decay. Christianity leads to more resplendent heavens, to a better earth, and to a nobler condition of humanity. It brings the Great Invisible near to us, in whose presence, whatever is, is as nothing. Before all things, he was—greater than all things,—infinitely greater, he is, and must ever be. His works proclaim him beautiful; his providence gives a yet louder utterance to the pleasing truth; and out of Zion he hath shone the perfection of beauty. Thence he appears as the Being in whom all live, on whom all depend; before whose goodness none are good, before whose mercy none are merciful; to whom all strength is weakness, and all wisdom folly; the Being from whom all natural faculties proceed, and in comparison with whom, they are as though they were not; from whom flows all moral excellence, and in whom all is ever and infinitely surpassed. Yet the perfections which thus place infinity between the uncreated and the most exalted of created beings, are all before us in the Christian salvation, and before us in the light of noon. All are there, each having, like the parts of the bow in the heavens, its proper radiance, and the whole joining to announce their common message of peacefulness to man. While each attribute is brought nearer to us than by any other act of the Lord; the whole break upon us with a lovelier effulgence, because manifested together. In what is thus disclosed concerning the character of man, and the character of God—concerning what the Most High has done to befriend us, and what his beneficence will be yet found to do, we have all great, all unutterable things—whatever is beautiful in holiness, whatever is deformed in its opposite, all the severity of justice, and all the tenderness of mercy. It reveals the world of the blessed, and the abodes of the lost; and while all that is present is announced as sinking into oblivion, and all that is future as enduring for ever, it is to the sacrifice of the Incarnate Saviour, and to the grace of the Eternal Spirit, that we are to look for the means which have conferred on the blessed their felicity, and for that loving-kindness which, being wickedly slighted, has filled the lost with despair. On every aspect of the movements which bring salvation to us, there is the impress of infinitude; while the salvation itself includes all good, and that for ever; and the guilt incurred by rejecting it, is followed by all evil, and that for ever! And this, men and brethren, is the theme, so vast, so varied, so adjusted to reach every spring of hope and fear, of sorrow and of joy. This is the theme from which no great, no victorious result must be anticipated, unless aided by images, and pictures, and music, and ornamental apparel, and mystic rites, and the trickery of processions. Paganism might well endeavour to eke out her pretensions thus, and to hide her many deformities beneath a guise like this; but Christianity, Oh! she needs it not, she is but encumbered by it,—robbed of her attractions by it.

But while we object to this sort of ritual, as connected with christianity, because it thus betrays a very imperfect and mistaken apprehension of our holy religion, we object to it farther, as serving rather to beguile, than to aid the perceptions of the worshipper, in relation to piety. We must contend that the weakness which it is said to assist, is a weakness which it tends directly to abuse. Men are ever in danger of substituting an observance of the forms connected with religion, in the place of an exhibition of its temper and its practical influence. And the danger which is thus inseparable from the most simple modes of worship, is increased by every degree in which that simplicity is departed from. It is not pretended that there is nothing in architecture, and paintings, and music, and processions, to produce impression. On the contrary, it is their peculiar fitness to do this, and to render impression pleasing, which constitutes the danger; for in such cases, nothing is more easy, and nothing more common, than to mistake effects arising from such causes for effects produced by the spirit of God. The awe which is awakened by the external scenery and ceremony, passes for the fear of the Most High; and the subdued feeling produced, by means of pictures and music, passes, as readily for the emotions of penitence and the love of the Redeemer. The prominence given in the Popish ritual to the things which thus connect themselves with the senses, the imagination, and the passions, must lead to innumerable evils, even though the zeal of the priesthood for the edification of the people were strictly Apostolic. But when it is remembered how little is done by that priesthood, to teach their votaries to *think*, while so much is done to render them the creatures of *feeling*, consequences the most fatal must be ever ensuing. What *instruction* was in the primitive church; that *impression* is in the scheme of the Romanist. It is a scheme, however, which has its uses. Not, indeed, as leading men to those right perceptions of God, and of his Son, Jesus Christ, in which is life eternal, but as inducing that attachment to the altars of Rome, which the same policy had long since induced to the altars of Paganism; and, in brief, as substituting excitement for principle, and the fear of the Priest for the fear of God.

Nor should it be forgotten, that the class of worshippers, whose weakness is said to be particularly consulted in these inventions, are the very persons who are the most likely to be injured by them. We are told, that the uninstructed, who ever constitute the mass of the people, are always prone to rest in the visible, to the exclusion of the invisible; and, strange to say, while men are described as thus strongly possessed with an inclination to idolatry, the method chosen to elevate their religious character, is to conform the worship of the Gospel, in nearly all respects, to that of Paganism, not excluding images themselves. Men were in danger of preferring a sensual to a spiritual worship, and to correct this state of things, the Christian worship has been rendered just as sensual as they would have it be.

But to this negative kind of evidence there is that which is more decisive to be annexed. It was to discountenance the doctrine which attached an injurious sanctity to localities, and to ritual forms, that Jesus said to the woman of Samaria, "Ye know not what ye worship: God is a Spirit, and must be worshipped in spirit and in truth." Correct views of the Divine Being, and suitable affections towards him, were thus to constitute the beginning and the end of the worship that should characterize the dispensation which the Messiah was appointed to introduce. Accordingly, we find that the Apostles discharged the functions of their ministry in a manner which abundantly disclosed their indifference to times, and places, apparel, and to all those little circumstances which were so minutely provided for in the rubric of every existing Priesthood. They revered the Lord's Day; but with that exception, they knew not of one day as more holy than another; of one spot as more sacred than another; or of any one circumstance beyond the simple instructions of their Lord, as required to aid the Gospel in accomplishing its most glorious results.

THE END.

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